

THE ECLECTIC REVIEW,

For MAY, 1806.

Art. I. *An Inquiry into the permanent Causes of the Decline and Fall of Powerful and Wealthy Nations*, Illustrated by Four engraved Charts. Designed to shew how the Prosperity of the British Empire may be prolonged. By W. Playfair, &c. 4to. pp. 301. 1l. 11s. 6d. Greenland and Norris. 1805.

WHILE History records the instability of all mundane institutions, Philosophy has not been able to discover any general principle, to which that effect may, uniformly, be ascribed as a cause. The changes observable in the constitution of the human body, have been attributed to societies of every kind; and the justness of the analogy has been taken for granted, as the terms of it became common. Not that attempts have never been made to account for that which has, hitherto, appeared inevitable. Names of great celebrity are to be found in the list of those who have engaged in the inquiry; but their endeavours have been directed, rather to the investigation of the causes of decline in particular states, than to the discovery of a general law applicable to all.

Superficially regarded, the causes of the decline and fall of nations seem to be almost as numerous as the instances. No two kingdoms have, apparently, been overthrown by similar causes, operating in the same order. And, if any general inference can be drawn from past investigations, it seems to be a kind of truism—that States have declined in proportion as they have departed from those habits of moderation and rectitude, to which they owed their elevation to greatness.

Whether the decline of nations is necessary and inevitable, or accidental and contingent only, is a point on which inquirers are divided. Those who think that experience best decides the question, incline to the former opinion; while those who reason philosophically upon the subject, seem to favour the latter sentiment. Of this class, was the late sagacious Edmund Burke, and so is the author of the present inquiry. That certain internal and permanent causes of declension may, and do, exist in nations, is admitted by both, and to these a tendency is ascribed; but the existence of any principle, necessarily producing that effect, is rejected. For, says Mr. Playfair, 'it is of no

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importance to seek for the means of preventing what must of necessity come to pass; but if the word necessity is changed for tendency or propensity, then it becomes an inquiry deserving attention, and as all States have risen, flourished and fallen, there can be no dispute with regard to their tendency so to do.' Mr. Burke assigns as the ground of his opinion, 'that individuals are physical beings, subject to laws universal and invariable; but common-wealths are not physical, but moral essences. They are artificial combinations, and, in their proximate efficient cause, the arbitrary productions of the human mind. We are not yet acquainted with the laws which necessarily influence that kind of work, made by that kind of agent.'

Admitting the distinction upon which this argument is founded, we think that the conclusion has been too hastily drawn; without due attention to a principle, which lies at the bottom of all just reasoning upon the circumstances of man, either as a 'physical being' or 'a moral essence.' That principle is, the moral condition of man, in reference to the government of the Supreme Ruler of the universe. The existence of a law *necessarily* affecting his physical constitution is admitted. Why should this be? It can only arise from that which is the source of all such laws, the will and appointment of the Creator. That determination must be perfectly consonant with his infinite equity and justice, in reference to the moral circumstances of his creature; and if so, for what reason should it not equally affect man, in the latter, as in the former, capacity? Indeed, there is, in our opinion, as strong an analogy between these two characters of man, as is any where to be found; and, we believe, that the state in which he stands, as a 'physical being,' is a true and visible index to his condition, as a 'moral essence.' We have the best reason for thinking that, in his original constitution, a tendency to decay and dissolution was not *necessary* to his being in either sense; and that, had the primitive œconomy been preserved inviolate, it would have no more been found in man himself, than in the moral associations formed by man. But, by an event which revelation records, and the history of the human race confirms, a new state of things was introduced. The penalty denounced in case of disobedience was inflicted; and dissolution became *necessary* to his physical frame, and inevitable to his moral relations: nay, it is irreversibly annexed to the globe itself, which has been made the theatre of his apostacy. - This truth, we are persuaded, is the master-key to those enigmas in the condition of our race, which, at every step, perplex those who regard it only through the medium of human philosophy.

In applying this reasoning to Societies, as 'moral essences,' another consideration presents itself. Societies, as well as individuals,

dividuals, are, in their several relations, subjects of the moral government of God; and the holiness and justice of his administration, towards the former, cannot, as they may towards the latter, be reserved, for their manifestation, to a *future* state. Social violations of his laws, as known either by what is commonly, though we conceive improperly, called *the light of nature*, or by a more authentic Revelation, must receive temporal tokens of his displeasure; and, although the particular purposes which his wisdom intends to effect by such nations may suspend the stroke, yet it will descend at length, and justly; for when has it been found that posterity does not 'approve the corrupt sayings' of their predecessors? The moral progress of Societies is rarely for the better; and, with little interruption, they fill up the measure of their iniquity, till the catastrophe arrives.

This is not mere hypothetical reasoning, but is supported by general experience. The nation, whose history affords the clearest evidence of the intimate connexion between moral character and felicity or infelicity of circumstances, and of the agency of the Supreme Ruler in establishing this relation, is, undoubtedly, that of the Jews. And who, after a careful consideration of the history of this people, especially as recorded in the Bible, can doubt that the dissolution of their political æconomy was the *necessary* effect of their infidelity, especially, in the rejection of that divine Personage, whose appearance on the earth was the end and consummation of their political and religious constitution? The state of that people is a solemn admonition, to every nation in which they are scattered, of the holiness and justice of God in the administration of human affairs. If it be said that their case is peculiar, we answer, that we have undoubted authority for determining that it is recorded 'for our admonition, upon whom the ends of the world are come.'

Deeply impressed with the belief, that the end of God's providential government is a *moral* end, (if that term can express purposes so exalted) and, that the means he employs are ever consistent with his own infinite holiness, and adapted to the moral condition of his creatures, it always gives us pain to observe able and ingenious men reasoning upon the circumstances of mankind, and devising schemes for their amelioration, without the slightest recognition of his agency, or attention to his laws, as the rule of moral rectitude. It should seem as if it were the tendency of philosophy to incline her disciples, in investigating subordinate causes, to disregard the first cause of all: and were she to rely for her defence upon the conduct of her *modern* disciples, she would find it hard to repel the imputation. Alas! that Philosophers, Moralists, and even Divines, of the 19th century of the Christian æra, should be found to

stand upon no other ground in their deliberations, than that which was occupied by Aristotle and Plato.

We have been led to these reflections by the perusal of the work of Mr. Playfair, now before us; in the reading of which pleasure and regret have alternately affected our mind. It displays extensive knowledge of the history of the world; acute penetration in marking the steps by which nations have risen and fallen; and patriotic feeling in applying the inferences deduced to the present state of our own country. Happy should we have been to add, that it was equally distinguished for enlightened piety, observing the hand of the Supreme Ruler of all, in the administration of human affairs, and tracing the moral effects which they have, or ought to have, produced. After such a survey of past ages, in how appropriate and dignified a manner might he have thus addressed his contemporaries—‘Oh that you would hearken to his commandments! then should your peace be as a river, and your righteousness as the waves of the sea.’

As may be supposed, the ‘Inquiry’ embraces a considerable extent of historical detail, as well as political and æconomical investigation. Wealth and power form the criterion, by which the prosperity of nations is usually estimated: with what propriety, we cannot now stop to inquire. These advantages have been found to be as precarious in the possession of nations, as they are in that of individuals. Like the tide, they flow only to ebb again; for they naturally excite, in those who enjoy and in those who want them, dispositions little calculated to fix them in a permanent abode. These dispositions are to be considered as the moral springs of those operating causes, by which they are transferred from one people to another. To discover the nature of the causes thence arising, and the means by which their effects may be avoided, the author reviews the history of those countries in which their agency has been the most evident.

The space surveyed is divided into three periods, each of which is characteristically different from the others. The first is, that, prior to the fall of the Roman Empire, during which, national opulence and influence were generally transferred by arms; the second, that which succeeded, till the discovery of America and of the passage to the East Indies by the Cape of Good Hope, in which national elevation followed the more gentle fluctuations of commerce; and the third, that which comes down to present times, not inferior in importance to either of the preceding, in which the features of the two former have been combined, and their consequences transferred to new possessors, by means of three nearly contemporary discoveries

eries in the arts; those of the magnetic power of the needle, of printing, and of gunpowder. The moral as well as political effects produced in the state of mankind, by these advances in science, are incalculable; and their influence will be felt through every successive age, till the ultimate designs of Providence, with regard to the human race, have received their full accomplishment. Whether any other operating cause, destined to produce such further effects on the state of mankind, as shall form a new epoch in their history, remains yet undeveloped, the progress of time will reveal.

From the data furnished by a survey of past periods, the author deduces the causes which have, in a great degree, been common to the several changes enumerated, and which he consequently infers to be *general* causes producing such effects, although in a way not at all times similar. These he divides into two principal classes, *internal* and *external*. There is a third class which may be termed *accidental*, but which, from its nature, requires little attention in a philosophical investigation of general causes.

The following extract will furnish a concise historical view of the fluctuations in the prosperity of nations for a series of ages.

“ Local situation, or temporary circumstances, have always afforded the first means of rising to wealth and greatness. The minds of men, in a poor state, seem never to have neglected an opportunity, presented either by the one or the other, and they generally proved successful, till energy of mind and industry were banished, by the habits of luxury, negligence and pride, which accompany, or at least soon follow, the acquisition of either.

Where wealth has been acquired first, power has generally been sought for afterwards; and, where power came first, it has always sought the readiest road to wealth, by attacking those who were in possession of it.

The nations and cities on the borders of the Mediterranean Sea, where arts and commerce first began, where agriculture flourished, and population had risen to a high pitch, carried on perpetual struggles to supplant each other; and, in those struggles, the most wealthy generally sunk under; till Alexander, the first great conqueror, with whose history we are tolerably well acquainted, reduced them all to his yoke: one small and brave people trampling over the Egyptian and Assyrian empires whose wealth and luxury had already produced their effects.

Though this triumph of poverty over riches was very complete, except in one single instance, it did not occasion any real change, either in the abodes of wealth, or the channels of commerce. Tyre, the richest commercial city till then, was ruined, to make way for the prosperity of Alexandria, which became the most wealthy; drawing great part of the commerce from Carthage on the west, and taking the whole from Rhinocolura on the east: but, in Egypt and Syria, Babylon and Memphis still remained great cities.

The whole of this ancient world was for a moment under one chief, but was soon again divided amongst the generals who succeeded to that great conqueror; and the Egyptian and Persian empires became rivals, as Egypt and Syria had been before. The Grecian nations still remained the chief seats of civilization and the fine arts; and this continued till the Romans, originally a poorer people than the Macedonians, conquered the whole. This was the second great triumph of poverty and energy over wealth and grandeur, and, in this struggle, Greece itself fell.

The effects of wealth were not less formidable to the Romans themselves, than they had been to those nations they had enabled that brave and warlike people to conquer; so that the mistress of the world, in her turn, fell before nations that were rude and barbarous, but uncorrupted by wealth and luxury.

The conquerors of Rome were too rude, and too many in number, to become themselves enervated by wealth, which disappeared under their rapacious grasp, and which they neither had the art nor inclination to preserve.

This invasion of the fertile and rich provinces by men rude and ignorant, but who came from northern climates, established a new order of things; and only a small remnant of former wealth and greatness was preserved in Egypt and at Constantinople.

For several centuries of war and confusion, commerce and the arts appear to have been undervalued and neglected; but still the taste for oriental luxuries was not entirely banished, and, at the first interval of peace and safety, sprung up again. It was then that Alexandria, Venice, Genoa, and Constantinople, became the channels through which the people of Europe procured the luxuries of Asia. Babylon, Memphis, Palmyra, and all the other great cities of antiquity, were no more; even Greece had lost its arts and splendour; Alexandria and Constantinople were repeatedly assailed, taken, and conquered, by the barbarians, who envied their wealth, but who still found an interest in continuing them as channels for procuring to European nations the refinements of the East. Though Venice and Genoa were wealthy, they were but small, and of little importance; and all the nations who might have crushed them at a blow, only considering them as sea-ports of convenience and utility, allowed them to remain independent.

As an intercourse had been established between the northern and southern parts, a taste for the luxuries of Asia had extended to the shores of the Baltic, soon after the victorious arms of Charlemagne had carried there some degree of civilization, and the Christian religion.

Then it was that a new and more widely-extended system of commerce, but something like what had formerly existed in Tyre and Carthage, began in all the maritime towns of Europe, when Italy and Flanders became the most wealthy parts of Europe. A spirit of chivalry, and a desire of conquest, not founded on the same principles with the conquests of ancient nations, or of Rome, to obtain wealth, pervaded all Europe, and the greatest confusion prevailed. In the history of wealth and power, as connected together, this is a chasm. Those who had power despised wealth, and were seeking after what they esteemed more—military glory; and wealth was confined to a number of insulated

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spots, and possessed by men who were merchants, without any share of power or authority.

This extraordinary and unprecedented state of things gave rise to the Hanseatic League, which rose at last to such importance that those who had been so long seeking after glory, without finding it, began to see the importance which was derived from wealth. They began to see that, even in the pursuit of their favourite object, wealth was an excellent assistant, and the friendship of merchants began to be solicited by princes, as in the days of Tyre and Sidon.

This progress was greatly facilitated and accelerated by the crusades, which, at the same time that they beggared half the nobility of Europe, gave them a taste for the refinements of the East, and taught them to set some value on the means by which such refinements could be procured.

In this manner were things proceeding, when three great discoveries changed the situation of mankind.

The mariner's compass, gunpowder, and the art of printing, were all discovered nearly about the same time; and, independent of their great and permanent effects, they were wonderfully calculated to alter the situation of nations at that period.

The navigation of the ocean, which led to the discovery of a passage to the East Indies, and of America, gave a mortal blow to the nations situated on the borders of the Mediterranean Sea, who thus found themselves deprived of the commerce of the East.

The discovery of gunpowder, a means so powerful of annoying an enemy, without the aid of human force, which places a giant and a dwarf in some sort upon an equality, was wonderfully adapted for doing away the illusions of knight-errantry, that had such a powerful effect in making war be preferred to commerce: while printing facilitated the communication of every species of knowledge.

It was then that northern nations began to cultivate arts and sciences; as those of the south under a mild heaven, and on a fertile soil, had done three thousand years before. But ingenuity and invention took a different direction in the north from what they had done in the southern climates; instead of sovereigns and slaves, men were more in mutual want of each other, and therefore a more equal division of the fruits of industry was required.

The manufactures of the former times had been confined chiefly to luxuries for the great, and simple necessities for slaves: and commerce, though productive of great wealth to a few, was in its limits equally confined.

It was natural that the two nations which had first discovered the passage to the East, and the continent of the West, which abounded with the precious metals, should become rich and powerful, as those cities had formerly done that possessed exclusively the channels of commerce. Those two countries were Spain and Portugal: but here again we find the same fatality attend the acquisition of wealth that had formerly been remarked. It was, indeed, not to be expected, that the steadiness and virtue of the Spaniards and Portuguese could resist the operation of a cause, that neither the wisdom of the Egyptians, the arts and industry of Greece, nor the stubborn and martial patriotism of the Romans could withstand.

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Those two nations soon sunk, and the Dutch, the French, and the English, became participators of the commerce." pp. 70—74.

Our readers will perceive that this is an able sketch of the grand outline of human affairs, within the periods surveyed. Some of them will, perhaps, be inclined to ask—did it never occur to the author, while he was inquiring into the causes which produced the changes here recorded, to consider what could be the *end* for which these nations rose and fell? As it cannot admit of doubt, that all things are under the administration of an All-wise Being, these events must have stood connected with some ultimate end, worthy of his wisdom and goodness; and we should have been glad to see such talents and research engaged in the investigation, under the light and dictates of the sacred scriptures.

(To be concluded in our next Number.)

Art. III. *Historical Fragments of the Mogul Empire, of the Morattoes, and of the English Concerns in Indostan, from the year 1659—Origin of the English Establishment, and of the Company's Trade at Broach and Surat: and a general Idea of the Government and People of Indostan; by Robert Orme, Esq. F. A. S. To which is prefixed an Account of the Life and Writings of the Author. Quarto. pp. nearly 600. price 1l. 8s. 6d. boards. Wingrave, 1805.*

WHEN our old friends, who laboured in the field of literature with assiduity and success, have passed that bourne whence no traveller returns, we reflect on their career with veneration and regret. Recollecting the pleasure and improvement we derived from a perusal of their works, we cherish an affectionate remembrance of their talents, and of the important services which they rendered to the cause of science, and the interests of human kind. Such a man was Robert Orme, the author of the volume now before us, whose ample title page gives particular information of its contents. His history of the Military Transactions of the British Nation in Hindostan, which first introduced him to the public, has been long and justly celebrated. Few works have conveyed a more abundant portion of knowledge, concerning Eastern transactions and events. And though greater accuracy and precision may be found in some of our later writers, it must be remembered, that they stand on an eminence which his labours had raised. Guided by him through the intricate passages of the *Gauts*, it was easy for them afterwards to pursue their journey in the champaign country. A thousand times greater praise is due to the hardihood of the stern Englishman, who first planted a colony on the shores of America, among the savage tribes of Indians, than

than to the planter who now repairs to the back settlements, and sets himself down next to the great wilderness, and the thin remains of the Aborigines.

The Fragments in this volume, we are told, were prized by the author, above all his works. They were the fruit of deep investigation and extensive research. Their object is to trace the origin of the Mahratta government, under Sevagi its founder, a man of singular talents, who supported his authority, and extended his territories, in spite of the most strenuous efforts of the mighty Aurengzebe for his destruction.

Sevagi was a zealous votary of Brahma, and considered himself as raised up to defend the gods of Hindostan, against the tyranny of the Mogul. The account of his adventures, and ultimate prosperity, is compiled with great labour from various authorities, and will be read with interest. His private life, we are told,

“Was simple even to parsimony; his manner void of insolence or ostentation; as a sovereign he was humane, and solicitous for the well being of his people as soon as (he was) assured of their obedience.”
 ‘Sevagi possessed all the qualities of command: every influence, however latent, was combined in his schemes, which generally comprehended the option of more than one success; so that his intention could rarely be ascertained, and when accomplished did not discover the extent of his advantages, until developed by subsequent acquisitions. In personal activity he exceeded all generals of whom there is record—although equal to the encounter of any danger, he always preferred to surmount it by circumvention.”

He well knew that gold was often an effectual weapon, where steel would be unavailing; and, though, in general, mild and magnanimous, he appears to have been, like other antient and modern heroes, more concerned for the success of his enterprizes, than for their justice and humanity.

Excessive fatigue in seizing a convoy of money from Aurengzebe, occasioned the illness, which on the 9th of April 1686, terminated his life at the age of 52.

There are numerous grammatical faults and inaccuracies in this Memoir; we know not whether to impute them to a defect in the copy, or to negligence at the press.

In the Account of the establishment of the English at Surat, we discover the unwearied industry, and the bold determined conduct, which mark the national character, and which struggled through formidable opposition from different quarters, till their perseverance was crowned with permanent success.

The ‘General idea of the government and people of Hindostan’ is extremely interesting, and conveys that accurate delineation of character and conduct, which could only be given by a skilful observer on the spot.

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But as these pieces have been published before, to notice them by a particular review would be a departure from our established rules. We therefore call the attention of our readers to the life of Mr. Orme, which introduces the volume. We are sorry that it is more barren of incidents, than might have been expected: but whatever makes us acquainted, though imperfectly, with a man who extended the bounds of useful knowledge, acquires a value in our estimation, and is entitled to regard.

Dr. Alexander Orme, the father of our author, went out to India, in the company's service, as a physician and surgeon, in the year 1706. He conducted himself with great respectability, and rose to eminence and preferment. Robert, the subject of this memoir, was his second son, and was born on Christmas-day, 1726. When but two years of age, he was sent home to England: and after residing some time with an aunt in London, he was placed in his sixth year at Harrow school, where, between seven and eight years, he studied the classics with delight and success, equally distinguished by quickness of parts, and assiduity of application. After adding a commercial to a classical education, he returned to India, and arrived at Calcutta in 1742. At first he was employed in the house of a private merchant; but was afterwards appointed a writer in the company's civil service, and in this station he continued between nine and ten years. At his entrance on this office, in his eighteenth year, we find the following prayer composed by him, which it will do young gentlemen going to India no harm to hear and to appropriate. It is dated November 1744.

"O God, whose infinite power is not more shewn in the works of thy creation, than thine eternal beneficence in the preservation of thy creatures, vouchsafe to hear the supplications of one of the meanest among them; who in all due sense of the lowliness of his condition, presumes on the authority of his Redeemer's command alone, to throw himself in all his sins, at the throne of thy mercy. Forgive him, O Lord, his manifold breaches of thy ordinances, and endue him with grace, to amend his ways before thee. Cast from his heart the rancour of pride, the malignity of envy and malice, and all those tumultuous passions and urgent emotions of which our frail beings are, without thy prevention, so susceptible; endue him with humility; grant him charity with all men."

In Mr. Orme, at this early period, it is easy to discern an active mind, ever in pursuit of knowledge, by the acquisition of which he made himself eminently useful to the East India Company. In the year 1753, he visited England, and there rendered important services to his country, by communicating to the ministry information of the true state of affairs in India, and by urging them to those exertions which annihilated the French power in that part of the world. He went back to
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India, in 1754, and took his seat as a member of the council, at Fort St. George, to which he had been appointed while in England. Here his talents were of singular utility. When intelligence was brought to Madras of the capture of the English settlement at Calcutta, and the sufferings of the miserable prisoners in the *black hole*, he warmly urged in the council, that measures of the utmost vigour should be pursued. His opinion prevailed, and he was the man by whose recommendation and influence Colonel Clive was raised to the command of the army, as possessing that intrepid and adventurous genius, which could alone have conducted the enterprize with success, and brought it to an issue, so important and astonishing. We are informed that, after the return of these gentlemen to England, a disagreement took place, which dissolved that friendship for ever. So sensible was the court of Directors of the value of Mr. Orme's services, that he was appointed eventual successor to the governor of Madras; but he did not continue long enough in the country to succeed to that honourable station. The delicate state of his health obliged him to return to England, and he bade a final adieu to India, in the latter part of the year 1758. His voyage proved unfortunate: the ship in which he sailed, was taken by the French; and he was carried first to the Mauritius and afterwards to France, whence in the year 1760, he passed over to his native country. Wherever he was, he sought improvement, and was busily employed in augmenting his stores of useful and ornamental knowledge.

No sooner was Mr. Orme comfortably settled in London, than he engaged himself with vigour in preparing for the press a history of the Military Transactions of the British Nation in Hindostan. Materials for this work he had been many years collecting: and the first volume was published in 1763. It was received with the warmest approbation, and was highly celebrated for the fidelity, impartiality, and accuracy of its details. The second volume, which appeared in 1778, renewed and heightened the lustre of his reputation. Mr. O. bestowed immense labour upon it: he examined documents with the greatest accuracy, and improved his work wherever additional information afforded him an opportunity. Of this the second edition of his first volume furnishes ample proof.

Living in the metropolis for a considerable time after his return, he spent his days in the pursuits of literature, and in the society of the learned. Several letters from Dr. Robertson the historian, which strongly mark their mutual intimacy and esteem, are inserted in the memoir. Mr. Orme was remarkably attached to the great Dr. Johnson, and found the highest delight in his conversation.

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"I do not care," says he to a friend, 'on what subject Dr. Johnson talks; but I love better to hear him talk than any body: he either gives you new thoughts, or a new colouring.' Conversing one day with Mr. Boswell on the Dr.'s Journey to the Western Islands of Scotland, he thus strongly expressed his opinion. 'It is a most valuable book: besides extensive philosophical views, and lively descriptions of Society in the country that it describes, it contains thoughts which by long revolution in the great mind of Johnson, have been formed and polished like pebbles in the ocean.'

The loss of a nephew and his family, in the Grosvenor East India-man, deeply affected him, and considerably impaired his health. In 1792, he retired from London to Ealing for the benefit of the country air; and he resided there during the remainder of his life. In his retirement he was visited by many valuable friends; but his books were his chief companions, and continued to the end to furnish him employment and pleasure. In the beginning of January 1801, he fell into a state of weakness and languor, and on the 13th of that month, expired in the 75th year of his age. — A likeness of Mr. Orme, from a bust by Nollekens, is prefixed to this volume; and his character is thus delineated by his biographer.

"Mr. Orme was somewhat above the middle stature, and his countenance expressed much shrewdness and intelligence. In his personal habits he seems not to have had any striking peculiarities. His general manner was sensible, easy, and polite; of the qualities of his heart, those who knew him long and intimately, speak very highly. He was zealous in the service of those whom he really loved; but as it was not his custom to make professions of friendship, his acts sometimes surpassed expectation. His powers of conversation, as we have already shewn, were very considerable: and such was the extent of his knowledge, the readiness of his perceptions, and the facility of his expressions, that he generally illustrated in a pleasing and often in a forcible manner, whatever he undertook. Ancient literature was one of his favourite topics; and he conversed on it with no common degree of learning and critical exactness, without any sort of pedantry or affectation."

"With respect to his intellectual character, it would appear from his life as well as his writings, that the principal features were good sense, sagacity and judgement. Those qualities were assisted in their operation by an active spirit, a solicitous curiosity, and a cultivated taste. A mind thus constituted, readily acquired that power of combining circumstances, in lucid order, and of relating them with compressive force, which distinguishes the writings of Mr. Orme. Few historians have connected the events of their story with more perspicuity, or related them with more conciseness. If he be sometimes minute, he is never redundant and never tedious. Every incident is so distinctly stated, and clearly arranged; every new nation, or individual is illustrated with so compendious an explanation; all the observations rise from the facts with so much propriety, and are in themselves so forcible and just; and the general style has so much simplicity and terseness, that every reader of

discernment and taste must feel a strong interest in perusing his history. It is not indeed illumined with philosophical views of society, or manners, or civil institutions, or arts, or commerce; nor is it adorned with any fine delineations of character; but it is nevertheless a work of great merit, and must continue to hold a high place in the class of historical compositions."

As the orthography of the word *Mahrattas* has been settled by the usage of the best writers, Mr. Orme's editor should not have puzzled his readers with the word *Morattoes*; nor should he have robbed Hindostan of the *H*, which is not only *essential* to the word, but has been sanctioned by the general consent of all the literati both of Europe and Asia.

The following noble and generous sentiments in favour of religion and liberty, with which Mr. O. closes his 'Idea of the government and people of Hindostan,' shall conclude this article.

'Christianity vindicates all its glories, all its honours, and all its reverence, where we behold the most horrid impieties avowed among the nations on whom its influence does not shine, as actions necessary in the common conduct of life; I mean poisoning, treachery and assassination, in the sons of ambition; rapine, cruelty and extortion in the ministers of justice.'

'The sons of liberty may here behold the mighty ills to which the slaves of a despotic power must be subject: the spirit darkened and depressed by ignorance and fear; the body tortured and tormented by punishments inflicted without justice and without measure, such a contrast to the blessings of liberty, heightens at once the sense of our happiness, and our zeal for the preservation of it.'

Art. III. Dr. Holmes's *Vetus Testamentum Græcum cum variis Lectionibus*, concluded from page 274.

WE are now to consider the importance of the collations of which a part is here presented to the public—principally as relating to the various *omissions* and *additions* imputed to the Seventy interpreters. On this subject Dr. H. observes,

"If the Seventy Interpreters, in framing their version, had made omissions of the Sacred Text, considerable either as to their importance or their number, it appears hardly conceivable that such a circumstance should have continued unknown during a great length of time. The high and indeed extravagant commendations bestowed upon the Septuagint translation, by *Philo*, *Josephus*, and the *Talmudists*, its early and long admission into the Synagogue, and the favour and care with which it has been continually cherished and guarded, by the whole body of the ancient Jews, seem sufficient testimonies that it originally represented the Sacred Text, as it stood at the time, without either defalcation as to its substance, or violation as to its order. In succeeding times, however, this Version fell into another state; and various causes conspired to introduce into it appearances of mutilation and disorder.

Words

Words and whole clauses of the Original Text, were then found to have either no representation at all in it, or none in the requisite place. Hence, it was concluded that such words and clauses were originally omitted by the Seventy.

It is worthy of remark, that many of these *deficiencies* which appear in the different printed editions of this version, are found supplied in MSS. and in those Versions which were professedly taken from the Septuagint, and in the quotations of the early Greek ecclesiastical writers:—A manifest proof that these *omissions* did not appear in the Original Version; and that a proper collation of these authorities, will tend to restore that version to its original purity.

But *omissions* of the original text, in the present printed copies, do not constitute the whole of the charge brought against the authenticity of this version. In the language of its detractors, 'it is frequently too full: it has interpolations of various kinds, which we may presume never existed in the original text: the same Hebrew word is translated in such a great variety of ways; and in different parts of the text, such a great variety of idiom appears, as seem to indicate that the work could not be the production of any class of men in the same age and country.'

Though we have little cause to doubt that the version formed by the Seventy-two Interpreters, extended at first only to the *five books of Moses*; yet as the advantages derived by the Hellenistic Jews from such a version would undoubtedly induce them to wish for the completion of the work, it is most reasonable to conclude that, very shortly after the publication of the *Law* by the Seventy-two Elders, the remaining parts of the Scriptures were also translated into Greek, if not by the same persons, yet by others of as competent skill, in the same country, and probably in, or nearly in, the same age. If our conjecture on this part of the subject appear to be rationally founded, we must look elsewhere for the causes of interpolation, different renderings, and variety of idiom. Dr. Henry Owen, we think, has been very happy in the solution of this difficulty; of whom Dr. Holmes observes 'that his masterly discussions of most points relating to the Septuagint, have distinguished him among the learned of his time.'

'Many words and even clauses were manifestly inserted in the Greek Version by way of *explanation*. They are a kind of paraphrastical interpolations, purposely added to make the sense more clear, complete, and determinable. They owed their origin, if I am not greatly mistaken, to the following circumstances. The *Koiné*, that is the old Greek Version in *common* use, though plain and simple, was nevertheless in many places scarcely understood by the *common* people. To render these places more intelligible, the ministers of the church in reading, or perhaps in the subsequent explication of the lesson, added, in some places,

places, certain words to explain the sentence; and elsewhere exchanged some words of *abstruse* meaning for others *better known*. And, moreover, where they thought some texts improperly rendered, there they proposed *new* and *different* translations of their own.'

'The explanatory interpretations above mentioned were afterwards inserted in the *margin* of several copies, and from thence finally admitted into the text; which accounts for some variations of the *Greek* from the *Hebrew*; as it does also for *different renderings*, observable in the *Greek itself*, before the time of *Aquila*. And it may be further remarked that these interpolations, though founded on the same principle, were yet of course *different* in *different countries*, because of the different idioms of their language; which fully accounts for those varieties we see between different Greek copies.'

Hence then, we may conclude that these and such additions, can with no propriety be attributed to the *Original Interpreters*; but owe their existence to subsequent authorities.—And in confirmation of these conjectures, we may observe with Dr. H. (3d. annual account p. 20.)

'That when copies of the *Greek itself*, together with versions and citations from it, concur in disowning these interpolations, &c. and nothing correspondent to them occurs in the editions and MSS. of the original text, there seems to be no want of sufficient authority for concluding that they had not, from the first, a place in the *Koiné* or *common* text.'

Those passages, nevertheless, in the *Septuagint*, which appear to be *additions* to the text, and which have nothing corresponding to them in the present *Hebrew*, are not universally to be considered as *interpolations*. For it is certainly possible that some word or words may have been lost out of those copies of the *Hebrew* text, which afterwards served for the foundation of the printed editions. A few examples will illustrate our meaning. In Gen. iv. 8. in the *Hebrew* text we find, וַיֹּאמֶר קַיִן אֶל אָבֶל אָחִיו. 'And Cain said unto Abel his brother, &c.—very improperly rendered in our common English Version, *And Cain TALKED with Abel his brother:—and it came to pass, when they were in the field,*' &c. What Cain said to Abel his brother, is not intimated; though the next clause of the verse represents them as being in the field, and seems to indicate that something relative to their going to the field, had been the subject of conversation. The *Septuagint* removes all obscurity, by inserting the words, διελθωμεν εἰς τὸ πεδιον. 'And Cain said to Abel his brother *let us go out into the field*; and it came to pass when they were in the field,' &c. Now this addition is not only acknowledged by the most authentic MSS. and printed copies of the *Septuagint*, but also by *Chrysostom*, *Tertullian*, *Ambrose* and others: together with the *Vulgate*, the *Syriac*, the *Chaldee Targum* of *Jonathan*, and that

that called the *Jerusalem Targum*. Several antient Hebrew MSS. have a *pisca* or chasm in the text to intimate that something is omitted: and the most correct editions, to the amount of more than forty, leave a *pisca* or space in the verse after וְיָנָח his brother: even the Jewish Masorites have left a mark here to intimate that there is a *hiatus* in the verse.—What completes the evidence for the authenticity of this reading is, that אָנֹכִי אֲנִי let us walk into the field, is the uniform reading of all copies of the antient Hebræo-Samaritan. Here then is an addition in the Septuagint, which once evidently made a part of the original Hebrew text.

In Exodus xii. 40., we read from the present Hebrew text; *Now the sojourning of the children of Israel who dwelt in Egypt, was four hundred and thirty years.* The numerous conjectures of learned men to reconcile this place to history and fact, are truly astonishing: that the descendants of Israel did not dwell four hundred and thirty years in Egypt, may be easily, and has been often, demonstrated.

‘Some, therefore,’ says Dr. Kennicott, ‘imagine that, by *Egypt* here, both *it*, and *Canaan* are to be understood; but this greater latitude of place will not do the business, since the Israelites including also *Israel* their father, did not sojourn four hundred and thirty years in both countries previous to their departure from Egypt. Others, sensible of the still remaining difficulty, would not only have *Egypt* in the text, to signify *it* and *Canaan*, but, by a figure more comprehensive than the former, would have *the children of Israel* to mean *Israel’s children*, and *Israel* their father, and *Isaac* the father of *Israel*, and *part of the life of Abraham*, the father of *Isaac*!—Thus indeed we arrive at the exact sum; and by this method, we might arrive at any thing—but *truth*: which we may presume was never thus conveyed by any inspired writer.’ (Kennicott’s first Dissertation, p. 396.)

By the preservation of some words in this passage which are evidently lost out of the Hebrew text, the Septuagint gives a consistent, and we may presume the genuine reading; Η ΔΕ ΚΑΤΟΙΚΗΣΙΣ ΤΩΝ υἱΩΝ Ισραὴλ ἢν ΚΑΤΟΙΚΗΣΑΝ ἐν γῇ Αἰγύπτῳ [καὶ ἐν γῇ Χαναάν αὐτοὶ καὶ οἱ πατέρες αὐτῶν] ἐστὶν τετρακκισία τριακοντα. ‘Now the sojourning of the children of Israel which they [and their fathers] sojourned in the land of Egypt [and in the land of Canaan] was four hundred and thirty years.’ This solves the question without difficulty; and without forcing any unnatural construction upon the terms in the text. Though the Roman Edition by Cardinal Carafa, 1587, (which Dr. Holmes takes for his text, and with which, as we have seen already, he collates his MSS. Versions and Fathers,) omits the words, αὐτοὶ καὶ οἱ πατέρες αὐτῶν *they and their fathers*; yet they, as well as the words, καὶ ἐν γῇ Χαναάν, *and in the land of Canaan*, are acknowledged by the Complutensian and Antwerp Polyglotts, the

Pascal Chronicle, Eusebius, the Catena of Nicephorus, Augustin, Julius, Hilario, and Syncellus; by the Coptic, Slavonic, and Armenian versions; by the *Codex Ambrosianus* and the *Codex Coislinianus* already described in a preceding Number, (p. 218,) and by the MSS. in Dr. Holmes's Catalogue numbered, 14, 15, 16, 18, 19, 25, 29, 32, 52, 53, 54, 55, 56, 58, 59, 64, 71, 73, 74, 76, 77, 78, 84, 85, 106, 107, 108, 118, 128, 129, 130, 131, 134, 135.

But, what, in our own opinion, completes the evidence in vindicating this addition is, that these interpolations, as they are termed, are found in all the copies of the Samaritan text, and Samaritan version, which have been hitherto discovered. In the Hebrew and Samaritan the passage stands thus,

וּמוֹשֶׁב בְּנֵי יִשְׂרָאֵל [דָּאָפֶאָצַּ] אֲשֶׁר יֵשְׁבוּ בְּמִצְרַיִם
 [פֶּאָרְמֹה זַנְטָב דָּאָפֶאָצַּ זַמֶּרְמֶזַּב]
 שְׁלִשִּׁים שָׁנָה וָאַרְבַּע מֵאוֹת שָׁנָה:

'Now the sojourning of the children of Israel [*and their fathers*] which they sojourned in Egypt, [*the land of Egypt and in the land of Canaan*] was four hundred and thirty years.' The additions in the Samaritan text, which, with the Hebrew, make precisely the same sense as the Septuagint, are here distinguished by being printed in the *Samaritan character*. On this important addition Dr. H. makes the following remark;

'The children of Israel sojourned in Egypt during a period only of 215 years; and their fathers sojourned in Canaan during a previous period of 215 years; and the specified sum of 430 years, will not be completed unless both these periods are laid together, as the version of the Seventy implies they were. That the Hebrew text originally stood correspondent to the Septuagint, appears from the Samaritan. And it is to be observed further, that St. Paul, Galatians iii. 17. represents the law, as 430 years posterior to the covenant made with Abraham. When that Patriarch quitted Haran to sojourn in a strange country, then it was that the covenant with him took place; and the law was given almost immediately after the Exodus from Egypt. The intermediate years were 430. See Exod. xii. 41.' *First An. Account. p. 14.*

Here then is a most important addition, ascertaining the genuine reading of an (otherwise) obscure and self-contradictory text, which the Septuagint has preserved; and which, without doubt, existed in the Autograph of the Hebrew original.

The ancient Jews were struck with the difficulty in this text, and endeavoured to solve it. In a Rabbinical Treatise called *Rabboth* רַבּוֹת, written, according to some, so early as A. D. 195, or according to others 300, or later, which contains explanations of the Pentateuch and Megilloth, the passage stands

thus; *במצרים ובארץ כנען ובארץ נחש* — *in the land of Egypt, and in the land of Canaan, and in the land of Goshen.* Though this is good collateral evidence, that at a very early period the passage was suspected to be imperfect, yet, after the readings preserved by the Septuagint and Samaritan, we need be under no obligation to the critical emendation of this ancient Rabbin. On the *whole* number of four hundred in this text, we find no disagreement in Dr. Holmes's MSS.; but the number thirty, is written by one MS. *πεντηκοντα* (50.) and by another *τριάκοντα πέντε* (35.); all the rest agree with the Hebrew text.

Many *additions* of various importance, serving in general to the perfection and integrity of the text, might be noticed; but we shall content ourselves with only a few more specimens, which, though not all in the volume immediately under review, form a part of the printed text of the Septuagint.

In Deut. xxvii. 26., we read, in the present Hebrew text, *Cursed be he that confirmeth not the words of this law to do them.* St. Paul quotes this passage Gal. iii. 10. thus, *It is WRITTEN, Cursed is every one that continueth not in ALL things which are written in the book of the law to do them.* The present Hebrew text omits the word *כל* kol, ALL, though it is absolutely necessary to the sense in this place. The Septuagint in all its copies, whether printed or MS. expresses the words *ἢ πάντι* with the Apostle. The Samaritan agrees with both, and some MSS. collated by Kennicott and De Rossi confirm this reading. It is therefore reasonable to conclude that the word *כל*, which is preserved by the Septuagint and the Apostle in their *ἢ πάντι*, was originally in the Hebrew text.

But a more serious and important omission than any yet noted, is that in Psal. xiv. after verse 3d. where *six whole verses* are found in the Septuagint, which no longer exist in the Hebrew text. And should it be supposed that the Greek translators had added these merely from fancy or caprice, the supposition will be immediately corrected by considering that St. Paul, under the immediate inspiration of the Holy Spirit, quotes all these verses, Rom. iii. 13, 14, 15, 16, 17, 18. verbatim and literatim *from the Septuagint.* Therefore we may safely conclude, as in the preceding case, that these words, in former times, constituted a part of the Hebrew text, though it has now irrecoverably lost them. Had not this passage been found in a version long held in the highest credit even by the Jews themselves, what could we have thought of the Apostle's inspiration or fidelity, who quoted them as a part of divine revelation! The obligations we are under to the providence and mercy of God, for the preservation of this most ancient and important version, transcend the most enlarged

comprehension. That the verses referred to are omitted in this place by the Codex Alexandrinus, we are sufficiently aware; but we also know, that this is not the only instance in which this MS. endeavours to accord with that Hebrew text, which was either carelessly edited, or wilfully corrupted, by the Jews. What further light Dr. Holmes's collation may yet afford us, on this passage, can only be seen when that part which contains the Psalms shall be published.

It is well known that the cxlv. Psalm is one of those which are called Acrostic Psalms, each verse beginning with a consecutive letter of the Hebrew alphabet. As the letters in this Alphabet are 22 in number, this Psalm should consist of 22 verses; but the reader will find that there are only 21 verses in all our Bibles, whether Hebrew or English. One verse is evidently wanting, and, by the order, it is that which begins with the letter **נ** NUN, and which should come in between the 13th and the 14th verse. This verse exists thus in the Septuagint, though in the Tetrapla editions it is under the obelisk of Origen:

Πιστος Κυριος εν πασι τοις λογοις αυτου,
Και οσιος εν πασι τοις εργοις αυτου.

Which we may presume stood in the original Hebrew,

נאמן יהוה בכל דבריו
חסיד בכל מעשיו

Jehovah is faithful in all his words,
And merciful in all his works.

This verse, though necessary to complete the Acrostic, is lost from all copies of the Hebrew text, printed or MS., one MS. excepted, which is preserved in the Library of Trinity College, Dublin, supposed to have been written about the middle of the 14th century, and numbered by Kennicott 142. That this verse was in the Hebrew copy used by St. Jerom, is evident, from its being still extant in the Vulgate, *Fidelis Dominus in omnibus verbis suis: et sanctus in omnibus operibus suis*. It is also preserved in the ancient Syriac, and in versions made immediately from the Septuagint; such as the Arabic and Ethiopic. Whether Dr. H.'s collation of MSS. will tend to confirm the arguments that support the authenticity of this insertion, we cannot yet decide; at present the evidence in its favour is more than presumptive.

The Scripture Chronology, especially, in the ages of some of the *ante* and *post*-diluvian Patriarchs, has exceedingly perplexed Chronologists Critics and Divines. The printed Hebrew text, the Samaritan, the Septuagint, and Josephus, are all different. The following Tables of the Genealogies of the *ante* and *post*-diluvian Patriarchs, according to the three former, will at once exhibit the discordances.

ANTE-DILUVIAN PATRIARCHS.			
Lived years before the Son's birth.			
		Heb.	Sam. Sept.
Adam	Gen. v. 3.	130	130 230
Seth	Do. 6.	105	105 205
Enos	Do. 9.	90	90 190
Cainan	Do. 12.	70	70 170
Mahalael	Do. 13.	65	65 165
Jared	Do. 18.	165	68 168
Enoch	Do. 21.	65	65 165
Methuselah	Do. 25.	187	67 167
Lamech	Do. 28.	182	63 188
Noah	Gen. vii. 6.	600	600 600
Total before the Flood.		1656	1307 2942

POST-DILUVIAN PATRIARCHS.			
Lived years before the Son's birth.			
		Heb.	Sam. Sept.
Shem begat Arphaxad after the Flood.			
Gen. xi. 10.		2	2 2
Arphaxad, Gen. xi. 12.		35	135 135
Second Cainan, mentioned only by the LXX.			
and in Luke iii. 36.		0	0 130
Salah Gen. xi. v. 14.		30	130 130
Eber	Do. 16.	34	134 134
Peleg	Do. 18.	30	130 130
Reu	Do. 20.	32	132 132
Serug	Do. 22.	30	130 130
Nahor	Do. 24.	29	79 179
Terah	Do. 26.	70	70 70
Total to the seventieth year of Terah.		408	948 1078

In the first period, the sum in Josephus is 2256. In the second 1002; agreeing nearly with the Septuagint, but differing materially from all the rest. In this second Table the Samaritan and Septuagint are the same, only the latter adds 130 years for Cainan, and 100 to Nahor. While we deplore the unsettled state of the Scripture Chronology in the different systems of learned men, we shall forbear entering into this unprofitable Controversy: '*non nostrum tantas componere liti.*' Yet, as it may be reasonably supposed that Dr. H.'s collation of various readings from MSS., &c. may throw some additional light on this still obscure subject, our readers will naturally expect some account of them in this place.

Could we affirm with Kennedy, (*Scrip. Chron.* p. 141.) 'That the Jewish Hebrew text has never been corrupted in the article of Chronology, either by Jew or Pagan, either by chance or design; and that it has been transmitted to us in its *original integrity*, not only as to necessary points of faith and practice, but also in respect to its computations;' the question would be settled, and the possessor of a Hebrew bible, or of a complete faithful translation of its contents, might rest perfectly satisfied, and leave the discordant Chronologies of the Samaritan, the Septuagint, Josephus, and several of the Fathers, to those whose delight is in the *non bene junctarum discordia semina rerum*. But while men of the most comprehensive minds, assisted by sound learning and genuine piety, have felt themselves embarrassed with chronological difficulties even in the Hebrew text, and firm friends to divine revelation, deeply versed in studies of this nature, have contended, some for the superior accuracy of the Samaritan, and others for that of the Septuagint, we should pause before we attempt to decide, and welcome every ray of light which in the course of Divine Providence may beam upon the subject. With this view, we shall collect from these various

various readings what we deem important to the subject in question, referring simply to the verses in the Sacred Text, which our readers may collate with the numbers as they stand in the preceeding Tables.

Gen. v. 3. Adam's age before the birth of Seth, according to the printed text of the Septuagint, was 230 years. In this the majority of the MSS. agree: but those numbered 31 and 121, (the *Codex Casareus* and the *Codex Venetus*, the former of the 13th. the latter of the 11th. century) have *τρεῖςκαὶ ἑκατὶ τριακοντα ἔτη*, 330 years, with which the Aldine edition and Theophylact agree: but the Slavonic and Armenian versions have 180 according to the Hebrew.

Ibid. v. 6. All the MSS. agree in 205, with the printed text.

Ver. 12. *Cainan lived 170 years*. One MS. the *Codex Ferrariensis* has 180.

Ver. 21. *Enoch lived 165 years*. The *Codex Coislinianus* has 65 with the Hebrew. All the rest agree with the printed text.

Ver. 25. *Methuselah lived 167*.—Some MSS. of good note have 165; others 167, and 180: but the greater number and the most respectable have 187, which accords with the Hebrew, and appears to be the reading that should be received into the text.

Ver. 28. *Lamech lived 188*.—One *Arabic* version has 182, with the Hebrew.

Gen. xi. v. 13. A second *Cainan* is mentioned here by the Septuagint: but the whole passage is omitted by the *Codex Coislinianus* numbered 82 by Dr. H. by the *Codex Basilianus*, and by a MS. of the *Armenian* version; those MSS. however are comparatively recent, the first being of the 12th or 13th century, the age of the second unknown, but probably not earlier; and the copy of the *Armenian* version, which omits the passage, was evidently written in the 16th century.

Ver. 16. *Eber lived 134 years*.—One MS. reads 140 years and another, (the *Codex Coislinianus* No. 15. a most accurate and valuable MS.) reads 34, with the Hebrew.

Ver. 18. *Peleg lived 130 years*.—Many valuable MSS. have 134; in this the Complutensian and *Armenian* editions agree.

Ver. 20. *Reu lived 132 years*. One MS. only (the *Codex Coislin.* numbered 82 by Dr. H.) accords with the Hebrew in the number 32.

Ver. 22. *Serug lived 30 years*. One MS. reads 135, and another 136 years.

Ver. 24. *Nahor lived 179 years*. The *Codex Coislinianus* in uncial letters, marked X. in Dr. H.'s catalogue, and al-

ready described in our list of the MSS, p. 218. reads *ετην xxi* *ἑβδομηκοντα ενη;* seventy-nine years; and in this reading agree the MSS. numbered, 14, 15, 16, 18, 25, 38, 53, 57, 68, 73, 74, 75, 76, 77, 78, 79, 106, 107, 108, 120, 121, 128, 129, 130, 131, 134 & 135, and also the Catena of Nicephorus, the Aldine and Alexandrian editions, together with the first and second Arabic, the Slavonic, and two of the Armenian versions. Other variations, such as 75, 70 & 29, are found in the MSS., but the authority on which they stand, is not respectable. The number 79, not 179, we may safely conclude to be the genuine and original reading of this version. These are the principal variations on the numbers in the above tables, that we have noticed in Dr. H.'s Collations; the use and application of which we cheerfully leave to our chronological readers.

On the celebrated controversy, between the *Jews* and the *Samaritans*, concerning the Divine command Deut. xxvii. 4, to build an altar on mount *Ebal*, according to the Jews, or on mount *Gerizim* according to the Samaritans, we were in hopes of finding some information from Dr. H.'s Collations; but on turning to the place, we found all the MSS. obstinately attached to the Jewish cause, affording not the slightest evidence that the word *Gerizim* had ever existed here in any copy of the Septuagint version. We were greatly surprised however to find, that in his collation of *Versions*, Dr. H. should not have consulted that Arabic version, a copy of which is preserved in the Bodleian Library, and numbered 3128; where the reading in this place is, جبل جريزيم *fee jebele Gireezcem*, upon mount Gerizim. Perhaps the prejudice that this MS. contains a literal translation of the Samaritan Pentateuch, prevented the Dr. from consulting it; as he only proposed to collate those which were professedly made from the Septuagint version*.

We must here close our remarks on this version in general, and on the volume before us in particular, having already extended this article to such a length, as only the importance of the subject could justify; we shall therefore comprize what more we deem worthy of attention, in the following observations.

1. That the Septuagint translation was the first instrument of diffusing the knowledge of the true God in the Gentile world. The Scriptures, which were before locked up from almost all the in-

* On the controversy, between the Jews and Samaritans, relative to *Ebal* and *Gerizim*, our readers may consult Dr. Kennicott's *State of the printed Hebrew text*, (*Dissertation the first*;) in which, upon the Dr.'s reasoning, they will find the controversy decided in favour of the *Samaritans*.

habitants of the earth, except the *Jews*, were introduced by this version to the most powerful and polished nations in the world; and there is sufficient evidence, that the most eminent of the heathen philosophers and writers had not only seen these sacred books, but availed themselves of their contents.

2. That the Hebrew text of the Old Testament could not have been properly understood but through the medium of this translation, as no other writings in the pure Hebrew exist.

3. That there are many words and forms of speech in the *New Testament*, the true import of which cannot be known, but by their use in the *Septuagint*.

4. That this version preserves many important *words*, some *sentences*, and several *whole verses*, which originally made a part of the Hebrew text, but have long ago entirely disappeared.

5. That this is the version and this only, which is constantly used and quoted in the Gospels, and by the Apostles; and which has thereby received the highest sanction which any writings can possibly receive.

6. That by the collation of the ancient MSS. of this venerable version, the original text of the *Septuagint* is likely to be restored to a very great degree of accuracy.

7. That no printed edition of this work exhibits more than a comparatively correct view of the primitive state of this translation; as the Editors of these editions often forced their MSS. into a compliance with printed copies of the Hebrew text.

8. That Dr. Holmes's work, as far as it is published, furnishes ample materials to detect spurious passages and marginal glosses, which, through the lapse of time and carelessness of transcribers, had become incorporated with the text; that the completion of the work, according to the specimen already offered to the public, is earnestly to be desired, and that it will be as honourable to the British Nation, as it will be serviceable to the interests of true religion, and creditable to the cause of Divine Revelation.

With what precision this undertaking has been executed, it is impossible for us to ascertain; but from the general appearance of this volume, the accuracy of such citations as it was in our power to verify, and the literary eminence of those who either undertook or superintended the collations at home or abroad, we have no doubt of the correctness and fidelity of the work: and we have reason to think that nothing has been neglected, that might advance it as near as possible to immaculate perfection.

It will be pleasing to many of our readers to see the following eminent Persons in the list of Dr. Holmes's *foreign associates*;—names which would reflect honour upon any undertaking.

Professor

Professor SCHNURRER, of Tubingen.

Christian Frederic MATHAI of Wirtemberg.

F. C. ALTER, Professor of Greek and Philosophy, at Vienna.

Professor BRUNS, of Brunswick.

BREDENCAMP, Sub-rector of the Academy of Bremen, eminent for his knowledge of Armenian literature.

HERTZOG, of Basil.

MOLDENHAWER, of Copenhagen.

Professor MELLMAN, of Moscow.

Vincent FERRIERA, of Evora in Portugal.

Messrs. BALDI, and SPALLETTI, both of the Vatican.

Ang. Mar. BANDINI, Præfect of the Medicean Library.

Drs. BIANCA, and DE PEREGO, of the Ambrosian College, and Library of Milan, &c.

And the following at home, who have all ceased from their labours.

Dr. Henry OWEN, well known by his disquisitions on the Septuagint.

Dr. C. WOIDE, the Editor of the New Test. part of the Codex Alexandrinus.

Rev. S. HARPUR, of the British Museum.

Art. IV. *A Series of Essays*, Introductory to the Study of Natural History. By Fenwick Skrimshire, M.D. &c. In two volumes. 12mo pp. 375. Price 7s. Johnson 1805.

THE determination of the course of European education and studies to the physical sciences, is a circumstance which has strongly influenced the prevailing tone of mind, during the last fifty years. Its effects have been important, and its benefits great as well as extensive. Yet we have to lament, that, in numerous instances, human imbecility or perverseness has turned the most valuable pursuits into occasion of just personal contempt. Collection and classification, exclusively, have been the anxious study and the frivolous toil of many an empty mind, which has thought itself a marvellous proficient in Botany, Conchology, or Entomology. A cabinet well filled with specimens, and a memory with nomenclature, is the acme of scientific erudition with many, who do not know, or will not consider, that those acquisitions, valuable and necessary as they are, form only the instrumental means of science.

We have therefore, with much satisfaction, observed that the well-directed aim of these little volumes, is to counteract this absurd and vicious mode of pretended study. They consist of a series of connected Essays, not merely on the arrangement, but on the *philosophy*, of natural history; presenting, in a clear, judicious, and interesting form, many important particulars on the

the qualities, habits, and uses, of the leading genera and species in each class. Dr. Skrimshire states in his preface, that his

* Intention is to make his readers acquainted with the full extent and important advantages of the study of Natural History; and, by selecting many useful as well as interesting topics of inquiry, to instil into the reader's mind a thirst for further knowledge, and for a more intimate acquaintance with the science. It cannot therefore properly be called an elementary work, though it contains a concise view of the classification of natural objects; neither does the author profess it to be a system of Natural History. It is calculated rather for the general reader, who desires only to be acquainted with the extent of the science, its general divisions, and the particular objects of inquiry which each branch comprises.' Pref. Vol. III—IV.

The first Essay is on the *Object and Utility* of the Study of Natural History. After addressing several well-selected remarks and examples, it concludes with a concise and animated reference to the striking proofs of the Creator's infinite wisdom, power, and goodness, which attend and reward these pursuits. Disgusted as we have often been at the impious, if not atheistic, silence of many celebrated works in Natural History, with respect to the All-glorious and Supreme Cause and End of the vast universe, we are proportionably gratified when we meet with the *acknowledgement of God*. We rejoice in being able to point out and recommend this addition to the list of those truly valuable works, which, to the praise of scientific merit, unite that of exhibiting the most 'pleasing views of the plans of providence,' and inculcating the homage which the CREATOR rightfully claims from the work of his own power. The succeeding seven Essays comprize a discursive view of the Classes and Orders, and, under each Order, of the most interesting Genera and Species, in the Animal Kingdom. We shall extract, as a specimen of Dr. S.'s entertaining and instructive manner, part of his remarks on the first order of the class *Aves*.

"The general appearance of the *Accipitres*, or birds of prey, bespeaks their character, and their mode of procuring sustenance. Their beaks are hooked, strong, and notched at the point; and the neck strong and muscular, to enable them to strike their prey with force. Their legs are short and muscular, and their talons sharp and crooked, to force down, and keep their prey upon the ground, or to grasp it in their claws, and soar away with it. Their sight is so piercing, that oftentimes, when so high as to be out of human ken, they can descry their prey upon the ground; and their flight is so rapid, that they can dart upon it with the celerity of a meteor. Their prey varies, according to their strength and rapacity, from the lamb or kid, which the vulture bears away in his talons, to the smaller birds and mice, on which the hawk and owl tribes feast.

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To prevent the depredation that they would otherwise commit, Nature has ordained that this tribe of birds should be the least prolific; few of them lay more than two eggs.

The farmer ought never to disturb the owls that frequent his barns, for the number of mice which they destroy is immense. They devour the whole animal, and have the power of afterwards rejecting the skin and bones in the form of balls or pellets, which are frequently found in hollow trees or other haunts. As mice, the chief food of the common owl, come out in the evening only, and are very nimble, as well as easily alarmed, Nature has given the owl a peculiar structure in the eye, by which it is enabled to see with much less light than other animals; and from the same cause it is almost blind in a strong light: and this bird is moreover enabled to fly with less noise than any other, and of course with less danger of giving the alarm to its prey, in consequence of a peculiar softness of the feathers, and a serrature of their external edges.

The second order, *Picæ*, includes birds of very different habits, and therefore they have no great peculiarities of structure in common. Some of them feed on grubs, worms, and insects; as the rook, the starling, and others: some on fruit, and berries; as the magpie, jay, and fieldfare. The king-fisher lives on fish; and the woodpecker on insects, which it is enabled to detect, and procure from behind the bark of trees; for this purpose all the woodpeckers are furnished with large strong wedge-shaped beaks to penetrate the tree, and long taper tongues, with a hard bony substance at the end, to extract the insects and their eggs. The humming bird extracts its food from flowers, with its forked tongue, while on the wing. In this particular, and in its mode of flight, it very much resembles a lepidopterous insect of the genus sphinx, and may therefore be considered as one of the connecting links in Nature's chain.

Rooks are remarkably fond of the grubs of beetles, particularly of the cock-chafer; and by the destruction of this injurious insect, they more than repay the farmer for any mischief which they may do his grain. Indeed they ought rather to be encouraged, than driven away from new sown land; for it is to the springing crop that grubs and slugs are particularly detrimental, and especially in land first ploughed up from the sward. It has been observed, that the destruction of a rookery has been followed by the destruction of whole crops in the neighbourhood, in consequence of the immense increase of grubs and slugs. pp. 73—76.

From Essay VI. on the *Insect* class, we select the following just reflection, and serviceable information.

‘Not only from the weak and unenlightened, but from the philosopher too, who has studied and admired the more stupendous acts of the Creator, the entomologist has often met with derision, and with ridicule, for examining the structure, the instincts, and the arts of a spider, or a fly. But what is size in the all-comprehensive eye of the universal Architect? As with respect to time, a thousand ages are to him but as a day, and a day as a thousand ages; so with respect to space, the orbit of a world is as the speck occupied by a puceron, or the hundredth part of a drop of

of water, in which a monocus can live, and move, and swim. The same wisdom that ordained the revolution of the planets, was requisite to form the butterfly or gnat; for nothing short of infinite skill could have contrived the spiral trunk of the former, to suck up, as with a syringe, the honey of the full-blown flower, or its elegant colourings, composed by an infinite number of minute variously-painted feathers, artfully arranged; and nothing less could have endowed it with instincts for depositing its eggs on plants, or in situations best adapted to secure the birth, and to furnish with food the embryo caterpillars. Why, then, should we depreciate any part of Nature's works, or cast an opprobrium on the study of any of its branches?" pp. 18, 19.

The proprietors of kitchen gardens might greatly profit from the following extract, on the genus *Papilio*; and, in general, we can assure the lovers of rural employments, that this portable and pleasing work will supply them with no small portion of truly useful information.

"Amongst the *butterflies*, which are distinguished from moths by the antennæ or horns being knobbed at the extremity, and by their flying in the daytime, I know of none that are particularly beneficial; and none, except the common white butterfly, that has ever proved itself injurious. The green caterpillar with black spots, that is so common in kitchen gardens, and often commits great devastation amongst our cabbages, is the larva of the common white butterfly. Lime is sometimes scattered over the cabbages to destroy this noxious insect, but not without doing considerable injury to the plants. The only effectual remedy is to pick them off, by hand, and to destroy the butterflies at their first appearance, before they lay their eggs. The caterpillars are easily detected, and a child will be able in a few days to clear a pretty large garden of them. As poultry are fond of this kind of food, they may be brought, when gathered, into the poultry yard.

The common red butterfly is very numerous, and its larvæ very voracious; fortunately, however, they confine their ravages to a useless, and indeed noxious weed, the common nettle. The black hairy caterpillars, which you see sometimes almost covering the tops of nettles, are the larvæ of this red butterfly. Butterflies in general delight in sunny banks, shady lanes, and woodsides; some few frequent pastures and meadow land; but, although their caterpillars feed on leaves and herbage, they are seldom observably injurious." Vol. II. pp. 5, 6.

The ninth, tenth, and eleventh Essays are on Botany; and, after giving a very concise view of the Linnæan Classification, they treat, in a manner intitled to warm commendation, of the structure and economy of vegetables, and the application of botanical knowledge to purposes of practical utility. The following passages we select, as a specimen of the popular and useful subjects introduced in this division of the work.

'The last disease of corn, to be mentioned, is the *spur*. Only wheat and rye, I believe, are subject to it, and the former not frequently. The grain thus diseased puts out a long and hard horn, or spur, at its extremity; and when

when broken, is found to contain a brownish bitter powder. It is poisonous both to man and cattle: poultry, fed with it, become convulsed and die; and bread, made with corn thus affected, produces giddiness, sometimes convulsions, and mortifications in the extremities. The causes, and of course the cure, of this malady, require investigation, nothing satisfactory being at present known concerning them.' pp. 139, 140.

" Besides the potatoe, there are several other plants whose roots contain a good deal of farina, or meal, and these may all be had recourse to for aliment. The *arum*, or cuckow-pint, contains a large proportion; and although acrid in its fresh state, its farina is insipid and perfectly innocent, when separated by pressure and washing in water. It forms as good starch as wheat or any of the grains, and ought certainly to be used as such in times of scarcity.

Salep is made from the roots of the *orchis* by drying and powdering them, after having rasped off the outer rind.

In South America grows a shrub called *cassava*, the root of which affords large quantities of farinaceous aliment. This, like some other farinaceous roots, contains a very acrid poison, which must be separated by expression; the pulp thus pressed and dried over a slow fire, is afterwards kneaded into bread, or boiled up into a wholesome and nutritious pottage. By working the pulp in the hand till a white cream appears on its surface, and then scraping this off into water, the farina is obtained by subsidence in a very fine state, which, when dried and concreted into grains, is well known by the name of *tapioca*.

The *Indian arrow-root* is another example of the farinaceous alimentary roots which contain at the same time a poisonous fluid. The root of the *maranta arundinacea*, scraped and pressed, and the pulp afterwards washed, affords this fine white mealy powder, which, from its containing so large a quantity of nutritious mucilage, is now properly preferred as a light diet for consumptive patients, and for all convalescents.

A plant very common in some parts of this country, known by the name of *arrow-head* (*sagittaria sagittifolia*), has a bulbous root, that ought to be more prized by us than it is at present. It contains a good deal of farina, which may easily be extracted, to be used as starch, or as flour. The root itself is good food for cattle. Although totally neglected by us, this same plant is cultivated in China, and supplies whole districts with food.

Sago is the medullary part, or pith, of a certain species of palm-tree which grows in Molucca and the other islands of the East Indies. When macerated in water it is made into cakes, and eaten by the inhabitants as bread. Made into grains in the same way as tapioca is prepared, it is imported into this country, and used as a restorative nutriment by convalescents. For delicate stomachs it should be strained after boiling, and the strained liquor boiled a second time, that the sago may be completely dissolved.' pp. 149—152.

The last Essay is on Mineralogy; it is short, but composed with the same evident ability as the foregoing parts of the work, Dr. S. gives a slight sketch of the Wernerian arrangement, and
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subjoins some geological observations, particularly on the conformity of established facts, in this branch of natural science, with the Mosaic history.

We are of opinion that this agreeable and useful performance might be expanded to double the size, with additional credit to the author, and advantage to the reader. Such a work is adapted to be peculiarly useful to young persons, by attracting their attention from the frivolous and pernicious objects which too commonly solicit it, and by forming and fixing a just and useful taste in scientific pursuits.

We have observed a small number of inaccuracies or oversights, but none of any particular importance, except these two be so considered. In p. 16. of vol. I. the worthy author has ascribed the atheistic principles of the ancient Epicureans, to the followers of Des Cartes. At p. 41. vol. II., we read that 'one species of Scolopendra is the glow-worm.' This is an error: for though the *S. Electrica* has the property, common to many insects, of exhibiting a phosphorescent appearance in the dark, the common glow-worm of this country, the *Lampyris Noctiluca*, is a Coleopterous insect.

ART. V. ΕΠΙΕΑ ΠΤΕΡΟΕΝΤΑ. Or, *The Diversions of Purley*. By John Horne Tooke.—concluded from p. 254.

IF our readers feel little disposition to accompany us to the end of our progress through this desultory performance, we can assure them, that we are prompted to persevere by motives of duty, rather than of inclination. The former part, on its appearance seven years ago, obtained no mean celebrity; and it has since, and, even recently, received very respectable testimonials of approbation. Its high pretensions, its imposing aspect, and its intricate contexture, were adapted to dazzle, if not to illustrate; to confound, if not to convince. The abuse with which the author overwhelmed most of his grammatical precursors, and the contempt which he poured even on the objects at which they aimed, were but too likely to be mistaken, by many readers, for proofs of superior knowledge and genius. The publication of a second volume seemed, therefore, to render it incumbent on us, carefully to review the whole system, in order to appreciate its claims to public estimation. In this attempt we have endeavoured to guard against imbibing the spirit of the author: have passed over the mass of heterogeneous matter with which his volumes are encumbered; and have avoided touching on the *political* part of it, till its grammatical contents have sustained an unprejudiced investigation.

Having intimated the extent of learning that was requisite for

for the task which Mr. H. T. has undertaken, adduced proofs of his incompetency to fulfil it, and detected the insufficiency of those authorities to which alone he refers; we proceeded to a comparison of his *plan* with his discussion, in order to ascertain the utility of his researches for purposes of grammatical arrangement. We have, accordingly, attended him through his disquisitions on the *Noun*, the *Adjective*, and the *Participle*; most of these being included in that part of his work which has recently been published. In completing our process, we shall have less occasion for enlargement; as all the remaining parts of speech to which the author as yet has adverted, are comprised in his earlier volume. We shall therefore be very sparing of quotations; and shall only extend our criticisms to a few remarks, the extreme deficiency, or erroneous tendency, of which may render animadversion indispensable.

The ARTICLE presents a case immediately in point. This, our author acknowledges to be 'merely a *substitute*;' yet he maintains it to be '*necessary* for the communication of our thoughts.' Part. I. p. 60. Former grammarians, indeed, have generally admitted, that the *Latin* language had *no* article: but Mr. H. T. informs us (p. 67.) that 'the *Latin* terminations, *us*, *a*, *um*, are no other than the *Greek* Article, *ος*, *η*, *ου*.' Some of our *young* readers will probably say, that the *Greek* Article is *not* *ος*, *η*, *ου*, but *ο*, *η*, *το*: and we can neither deny the fact, nor vindicate the deviation. Elsewhere, however, Mr. H. T. remarks, that in nouns derived from *Latin* participles, 'we adopt the whole *Latin* word, omitting the *sequent* *Latin* article; because we use a *precedent* article of our own.' Part II. p. 17. Hence we conjecture, that the author regards the *Greek* terminations *ος*, *η*, *ου*, as *sequent* articles. Yet here another difficulty arises: for many *Greek* and *Latin* nouns have *other* terminations; and if each of these is a *sequent* article, that part of speech is certainly a more plentiful commodity, than the author has intimated. The *Greek* *definitive* article, Mr. H. T. has not deigned to mention; neither has he explained what he means by the *article*. He bitterly upbraids Mr. Harris for writing unintelligibly on the subject: how unfortunate that our perspicacity in the detection of error is so rarely directed towards ourselves!

Let us not be understood to *deny* the existence of a *sequent* article: the use of it is not peculiar to the *Greek* and *Latin*. The *Swedes* render the sense of any noun *definitive*, by attaching to it, as a termination, the same article, which, when detached and *precedent*, is *indefinite*. Thus, *en konung*, is a king; *konungen*, the king. If Mr. H. T. had known this circumstance, he would probably have adduced it in favour of *his* *sequent* article; but except he had better explained his assertion, it would be impossible for us to say what support it might have derived

derived from this Scandinavian practice. The Greek, the Mæso-Gothic, and the Anglo-Saxon, had the definitive article, and no other; except *whatever* distinguishes a *singular* from a *plural* noun, is to be called an *article*. The want of a definitive article in the Latin, was a gross defect: and is likely to remain an unaccountable one, till the ground-work of that language (which we suspect to be neither Gothic nor Greek, but Slavonic) can be fully ascertained.

All modern Teutonic languages have the definitive article: and all, except our own, use their first cardinal *numeral* as an indefinite article. Some of them (the French and Portuguese for instance) have the advantage of being able to use it in the *plural*, as well as in the singular number. Our word *an*, signified in the Anglo-Saxon, the number *one*; but was not used in *that* language as an article. When it is followed by a word beginning with a consonant, the *n* is dropped, *euphonia gratia*; as the French sink the *n*, of their article *un*, by rendering the vowel nasal, in that position. We apprehend that the use of an indefinite article was introduced into our language by the Norman conquest, notwithstanding a Saxon word was adopted for the purpose: and we would recommend this hint to Mr. H. T. as a clue by which he may probably trace to their real origin, many of the abbreviations, which he has cited from writers of the fourteenth and following centuries, though they are not to be found in the Gothic or the Anglo-Saxon. It may relieve him from the glaring absurdity of asserting, that they were 'so used in discourse,' at the same time that he does 'not know them to have been employed by Anglo-Saxon writers.' Part I. p. 171. We give him credit, nevertheless, for his frank confession in this solitary instance; and only regret, that he did not acknowledge its general application to his etymologies from that language and the Gothic. *No proof has he ever brought forward, that either Goths or Saxons used his abbreviations in the senses which he has assigned to them.* The whole depends on his bare assertion, or his 'having no doubt,' that it *was* so: but we own ourselves unable to place so strong a confidence in his inferences, or in his testimony, as to be satisfied with either, when unsupported by a single witness among the crowd that might have been summoned on the cause.

The author has strangely coupled the Article and the INTERJECTION in the same chapter: but as he has not undertaken to shew that the latter is either noun or verb, we proceed with him, immediately, to the CONJUNCTION: especially as it affords a fair opportunity of trying the validity of his system, and of estimating the means of which he has availed himself for its support. To prove that conjunctions are merely obsolete nouns and verbs, he seems to have exerted, if not to have exhausted,
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his whole learning and labour: and the instance in which he appears to have been more successful than in any other, is that of the conjunction *IF*. In order, therefore, to give his hypothesis the utmost advantage that he can require, we select this, as its strongest point of defence; and although his statement of it has so long been public, we prefer to quote his own words.

‘The truth of the matter is, that *IF* is merely a *Verb*. It is merely the imperative of the Gothic and Anglo-Saxon verb *GIFAN*. And in those languages, as well as in the English formerly, this supposed *Conjunction* was pronounced and written as the common imperative purely *GIF*.’ Part I. p. 102.

Here is no want of perspicuity or precision. The word *IF* (anciently written *GIF*) is plainly asserted to be the *Imperative* of the verb *GIFAN*, both in the Gothic and the Anglo-Saxon languages; and it is as plainly denied to be a *Conjunction*, in either of those languages. It is ‘merely a verb,’ merely the imperative,’ in BOTH of them. In order, however, to support the author’s hypothesis, it must follow, that in both these languages, the imperative *GIF* was used in the same manner as we use the supposed *Conjunction IF*: for he adds, that ‘our corrupted *IF* has always the signification of the English imperative *give*; and no other.’ p. 103.

The only proof of these assertions, which Mr. H. T. has produced, is, that *Gawin Douglas*, a *Scotch* poet of the *sixteenth* century, wrote *GIF*, sometimes, for *IF*. It may be asked, what evidence is this of the practice of the *Mæso-Goths* or *Anglo-Saxons*? Certainly none. But, could his system have derived any support from writings in those languages? We shall endeavour to shew *what* might have been done.

Ulphilas, in his Gothic version of Romans xii. 20., thus distinguishes the conjunction *IF*, from the imperative *give*. ‘*If* (*GABAI*) thine enemy hunger, *give* (*GIF*) him food; *if* (*GABAI*) he thirst, *give* (*GIF*) him drink.’ Hence it is evident, that *GIF* was the imperative of the Gothic verb *GIFAN*: but it is equally so, that it was not used for our conjunction *IF*; for which, the proper term was *GABAI*. It is, therefore, demonstrated, that, in the Gothic language, our ‘supposed conjunction was NOT written as the common imperative, purely *gif*.’ As to the manner in which it was pronounced by the Goths, four hundred years ago, and at fourteen hundred miles distance, we know not how it was communicated to our author: neither can we conceive, that, even by a *Gaelic* metamorphosis, *GABAI* could be pronounced ‘purely *GIF*.’

That the *Anglo-Saxons* used *GIF* precisely as we do *IF*, is certain; and that our conjunction is derived from theirs, we have no doubt: but Mr. H. T. should have shewn, that *they* used

used GIF also as an *imperative*, in order to justify his statement and to support his system. That they *never* did so, we will not assert; because it is difficult to prove an universal negative. Any of our readers, however, who can refer to Lye's Dictionary, may observe, that *no* authorised *imperative* is assigned by *him* to the Saxon verb GIFAN; and in the Lord's prayer, 'give us, this day,' &c. is expressed by the imperative of the synonymous verb *sylan*; from which our term *sell* is deduced. The Anglo-Saxons, seem, therefore, to have distinguished, as carefully as the Goths, between the *imperative* and the *conjunction*; which, nevertheless, our author maintains to have been *written* and *pronounced*, purely the same. We alledge these trite instances, because no symptom appears in Mr. H. T.'s volumes, of any information on the Saxon or Gothic languages, that is not comprised between the covers of the book to which we have referred. We shall willingly relinquish the argument that is here suggested, if he can cite authorities for the Saxon imperative GIF: but even if he could do this, the use of the Gothic conjunction GABAI, would alone invalidate what he has advanced on the subject.

In another instance of this kind, we suspect that he has invented, not merely a *mood*, but a whole *verb*, to answer the purpose which he had in view. He asserts the *conjunction* BUT, to be the imperative of an Anglo-Saxon verb, which he calls *botan*, and explains as signifying *to add*. He will oblige us by referring to any place where such a verb is to be found. It appears probable, that our ancestors had *some* verb similar to the Gothic BOTGAN, which signified *to profit* or *avail*. The word BUT, however, whether used as a conjunction or a preposition, has evidently, as Skinner remarked, a sense nearly the same; that is of *exclusion*, not of *addition*; as the examples cited by our author, though with a different design, suffice to demonstrate.

Passing on to the PREPOSITIONS, we think that Mr. H. T. no where appears to greater advantage, than in reducing to one simple sense, the word *from*; to which Dr. Johnson had assigned a needless multiplicity of meanings. We cannot however account, except from a spirit of contradiction, for his rejection of the derivation which Johnson had assigned to this word. It is certainly no other than the Gothic and Saxon preposition FRAM: and we are the more surprised at his asserting it to be 'simply the noun FRUM (*Beginning, Origin,* &c.) as he might have contrived an *imperative* for the Saxon verbs, *framan*, *framian*, (*to proceed*) with at least as much propriety as for GIFAN.

On this class of words, we shall only add, that it is one of those which the author considers to be 'undoubtedly *necessary*,' although *abbreviations*: and that many of his observations under

this and the preceding head, are intitled, notwithstanding the errors with which they are interspersed, to the same commendation, that we have given to his chapter on participles.

The ADVERB, he characterizes in expressions that have often occurred forcibly to our recollection, while wading through the trash in which he has buried the useful parts of his work. He terms this class of words, 'a common sink and repository of all heterogeneous and unknown corruptions.' *ib.* p. 353. That large proportion, notwithstanding, of this ill-sorted collection, which may be justly called *Adverbs*, might be advantageously separated from the irregular *Particles* with which they have hitherto been confounded; and it would *then* deserve the rank which Mr. Harris has assigned to the whole. We agree with Mr. H. T. that the termination *LY*, which is common to a numerous branch of this family, and to several adjectives, is only a contraction of our word *like*; or rather of the Saxon *lic*, which had the same meaning; but when he says, that, 'the termination remains more pure in the German, in which it is written *lich*, &c.' (p. 460.) we are obliged to dissent. The German word for *like*, is *gleich*, of which, *lich* is no very pure representative.

We have had repeated occasions of remarking that the VERB, as well as the PRONOUN, has hitherto been professedly excluded from our author's discussion; we think, very improperly. The form of the second part, like that of the first, is, colloquial. In the latter, however, Sir Francis Burdett appears as Mr. H. T.'s only grammatical and political coadjutor—*par nobile fratrum!* To his remonstrances on the omission of the verb, we, nevertheless, implicitly subscribe; and we quote them from the close of this volume, to shew what has been, and what has not been, suggested on the subject.

" You have told me that a *Verb* is (as every word also must be) a *Noun*; but you added, that it is also *something more*: and that the title of *Verb* was given to it, on account of that distinguishing *something more* than the mere nouns convey. You have then proceeded to the simple *Verb* *adjected*, and to the different *adjected Moods*, and to the different *adjectived Tenses* of the verb. But you have not all the while explained to me what you mean by the naked simple *Verb unadjectived*. Nor have you uttered a single syllable concerning that *something* which the naked verb unattended by *Mood, Tense, Number, Person, and Gender*, (which last also some languages add to it) signifies *More or Besides* the mere *Noun*. Part II. p. 514.

Mr. H. T. obstinately refuses to gratify his friend's curiosity.

'No, No,' he says 'We will leave off here for the present. It is true that my evening is now fully come, and the night fast approaching; yet, if we shall have a tolerably lengthened twilight, we may still perhaps
find

find time enough for a farther conversation on this subject: And, finally, (if the times will bear it) to apply this system of Language to all the different systems of Metaphysical (i. e. verbal) Imposture.' Part II. p. 516.

If, at the proposed adjournment, he traces the verb according to a specimen, which, under a different head, he has given in his second volume, he will indeed fulfil his promise, of 'applying this system of language' to one 'system of verbal imposture.' Of this, we shall give our readers opportunity to form their own judgement.

'The *Verb* does not denote any *Time*; nor does it imply any *Assertion*. No single word can. Till one single thing can be found to be a couple, one single word cannot make an *Assertion* or an *Ad-firmation*: for there is *joining* in that operation; and there can be no *junction*, of one thing.

F. Is not the Latin *Ibo* an assertion?

H. Yes, indeed is it, and in three letters. But those three letters contain three words; two verbs and a pronoun.

All those *common* terminations, in any language, of which all Nouns or Verbs in that language equally partake (under the notion of *declension* or *conjugation*) are themselves separate words with distinct meanings: which are therefore added to the different nouns or verbs, because those additional meanings are intended to be added occasionally to all those nouns or verbs. These terminations are all explicable, and ought all to be explained; or there will be no end of such fantastical writers as this Mr. Harris, who takes fustian for philosophy.

In the Greek verb *I-εἶμι* (from the antient *Εω* or the modern *Εἶμι*;) In the Latin verb *I-re*; and in the English verb *To-Hie*, or to *Hi*, (A. s. higan;) the Infinitive terminations *εἶμι* and *re* make no more part of the Greek and Latin verbs, than the Infinitive prefix *To* makes a part of the English verb *Hie* or *Hi*. The pure and simple verbs, without any suffix or prefix, are in the Greek *I* (or *Ε*;) in the Latin *I*; and in the English *Hie* or *Hi*. These verbs, you see, are the same, with the same meaning, in the three languages; and differ only by our aspirate.

In the Greek *βουλ-ομαι* or (as antiently) *βουλ-εω*, or *βουλω*, *βουλ* only is the verb; and *ομαι*, or *εω*, is a common removeable suffix, with a separate meaning of its own. So in the Latin *Vol-o*, *Vol* is the verb; and *o* a common removeable suffix; with a separate meaning. And the meaning of *Εω* in the one, and *O* in the other, I take to be *Εγω* *Ego*: for I perfectly concur with Dr. Gregory Sharpe and others, that the personal pronouns are contained in the Greek and Latin terminations of the three persons or their verbs. Our old English *Ich* or *Ig* (which we now pronounce *I*) is not far removed from *Ego*.

Where we now use *Will*, our old English verb was *Wol*; which is the pure verb without prefix or suffix.

Thus then will this Assertion *Ibo* stand in the three languages; inverting only our common order of speech,—*Ich*, *Wol*, *Hie*, or *Hi*, to suit that of the Greek and Latin;

English, *Hi*, *Wol*, *Ich*. Latin, *I*, *Vol*, *O*. Greek, *I*, *Βουλ*, *εω*.

They who have noticed that where we employ a *w*, the Latin employs a

plays a *v*; and where the Latin employs a *v*, the Greek uses a *β* (as *Δαβιδ*, *Βασίλειος*, &c.); will see at once, that *Wol*, *Vol*, *Boul*, are one and the same word. And the progress to *Ibo* is not very circuitous nor unnatural. It is *Iboul*, *Ibou*, *Ibo*. The termination *Bo* (for *Βουλεω*) may therefore well be applied to denote the future time of the Latin verbs; since its meaning is *I Will* (or *Will*.) So it is, *Amaboul*, *Amabou*, *Amabo*, &c. Part II. p. 432—434.

Here, we confess, the author has puzzled us. We cannot decide whether he is imposing on others, or on himself. We are inclined to think it impossible for him to have forgotten, that the first person does not, in *every* tense of the verb *eo*, end in *o*! What representative of *ego*, or of *ich*, can he find in *ibam*? why should the *b* represent *Βουλ*, and *wol*, in the *future* tense, when it cannot have that sense in the *imperfect*?

So flagrant an imposition as this, throws no slight suspicion on the integrity of the rest of this singular performance; and tempts us to conclude, that Mr. H. T.'s well-known talent at hum-bug, after having failed of success on the political stage, and been excluded from the Church, the Bar, and the Senate, is now exerted, with more auspicious omens, on philological topics. His method, and his style, certainly give colour to such a supposition. The former bids defiance to systematical investigation: the latter is so paradoxical, as to render his book a string of conundrums, which are often very equivocal, and sometimes incapable of solution.

Leaving this problem to the mature consideration of the public, we would remark, that to accomplish the object which he proposed, to an extent which might establish a new basis of grammatical arrangement, appears, from the nature of language, to be impracticable. In the instances of *that* and *if*, we have shewn, that the 'manner of signification,' which the author pretends to explain from writers of two or four centuries old, was the same, at the earliest periods to which the Gothic and Saxon languages can be traced, as it is at the present day. That he would have succeeded better, had he been more versed in those languages, and others of similar origin, is likely. Adequate information might have preserved him from many gross mistakes: but we apprehend, that, if he really aimed at *truth*, it would have compelled him altogether to relinquish his hypothesis. Yet, whatever was the design, and much as he has failed in the execution, of his work, it has an indisputable claim to the merits of labour, ingenuity and acuteness and, if used with due judgement and precaution, it may be applied to valuable purposes. For this effect, however, his book must be considered as having no reference beyond the *fourteenth century*: and even those abbreviations in the 'manner of signification'

nification of terms,' which have evidently been introduced *since* that period, must be decided from the extracts which he has collected, not from the glosses that he has attached to them.

Of the *political* farrago with which the author has contaminated his work, little needs to be said, at a period when the English nation has learned to judge from facts, rather than from theories; and from practices, rather than from professions. We shall, therefore, only take a brief notice of an attempt, at the commencement of his last volume, to found the 'rights of man,' on what *he* calls 'the LAWS of human nature,' p. 14. *What* those LAWS are, or *who* is to interpret them, he does not inform us. We have heard them explained, by an adept in the *Franco-theotisc Neology*, as the dictates of every man's conscience, however corrupt or obdurate; and we have heard it maintained (with the most evident sincerity and seriousness) on *this* principle, that any man who *thinks* it right, on whatever ground, to *rob*, or *murder*, is right in doing so.

Happily for us, as a nation, we have the *laws* of God, recorded in the Sacred Scriptures, for the 'obedience of Faith;' and the laws of *England*, to restrain the frantic advocates of such 'laws of Nature.' To the former, we thankfully resort, as the only, and all-sufficient rule of conscience: to the latter, we commit the decision, whether the wild ravings of Mr. H. T. have been effectually reduced, by the numerous chasms which the publisher has discreetly left in them, from a corrupt mass of sedition to the *caput mortuum* of stark nonsense.

Art. VI. *ἈΙΠΕΣΕΩΝ ΑΝΑΣΤΑΣΙΣ*; or, a new Way of deciding old Controversies. By Basanistes. 8vo. pp. 194. Price 2s. 6d. Johnson. 1805.

TO enumerate the various trials incident to men in their different employments, is a common and useful exercise from the pulpit. But there is one trial, and a heavy one too, which we do not recollect either to have heard in sermons, or to have met with in treatises of instruction; and that falls to the lot of Reviewers, who are obliged to read books which are not worth the reading; and to toil through volumes where, in every page, they find nothing but matter of unmingled disgust. Hercules himself would have shrunk from such a labour. *He* would never have got to the end of *Airescon Anastasis*: but *we* have; thanks to the perseverance of the reader of our corps, and to our own unconquerable patience.

If we do not mistake, we had, in the course of the last year, a publication of the same author, on the present miserable state of Christianity, and the reviviscence of Socinianism, which is to regenerate the world.

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The design of the present volume is to confute the doctrine of the Trinity, and the divinity of Jesus Christ, and what may be called the distinguishing principles of the Gospel. In order to effect this, B. sets himself to prove the divinity of Moses, and thus to establish what he calls a *quaternity* in the Godhead. In this way he imagines, no doubt, that he shall make the orthodox doctrine appear ridiculous, and serve the cause of his own creed. This is that species of Socinianism, which rejects a part of the Sacred Scriptures; which allows inspiration to a small portion of the rest, and in a very low degree; and which, in its tenets, scarcely differs from the Deism of the school of Shaftesbury and Bolingbroke.

Perhaps our author imagines, that in his mode of attack, he bears away the palm of novelty: but he is mistaken. Cicero, in his book *De Natura Deorum*, informs us, that Empedocles maintained that there was a *quaternity* in the Deity. This Empedocles, from vain glory, it is supposed, (whether for having made such a discovery we do not know,) afterwards threw himself headlong into the crater of Mount Etna. There is no necessity that in this too, his disciple should imitate him. If, however, he should be resolute, and should set our opinion at defiance, divine truth will have no cause to weep for the loss she has sustained.

Mr. — then changes his armour, and fights with different weapons. By some of those who have held the great truths of Christianity, many hasty, unwise, and improper expressions and arguments have been used. These, Mr. — has been at great pains to collect, and to retail in his work. But what do they prove? Not the falsehood of the doctrines, but the haste, the heat, the misapprehension, or the mistake of individuals.

Through the whole, there is an attempt to be witty; and part of it consists in wearing the cloak of a violent orthodox bigot. But wit is a weapon which few are qualified to handle with effect; and our author as little as any that ever attempted it. In Voltaire, while he combats the truth, we meet with the delicacy of wit, the charms of language, and the beauties of composition: but none of these is to be found in this performance. The author is virulent as that aged infidel, but he resembles him in nothing else. From beginning to end he is so "hot and heavy," that we have been continually reminded of a certain adage, in which a *tailor's goose* makes a conspicuous figure. He appears to be merry while he writes: but we are confident he will be grave when he comes to settle with his bookseller; for, if there be fifty people in England who will read this work to the end, there is more patience in the country than we could have conceived.

We have not treated this writer with undue severity. When, instead of reasoning fairly and candidly, a Polemic endeavours to turn the most important principles of religion into ridicule, and

at the same time shrouds himself beneath a fictitious appellation, we feel it our duty to remember, that the same Sage who extols "a soft answer," has also recommended "*a rod for a fool's back!*"

Art. VII. *A Dissertation on the best Means of Civilizing the Subjects of the British Empire in India, and of diffusing the Light of the Christian Religion throughout the Eastern World.* By the Rev. Francis Wrangham, M. A. F. R. S. of Trinity College, Cambridge. 4to. pp. 46 Price 3s. Mawman. 1805.

Art. VIII. *An Essay on the best Means of Civilizing, &c. to which the University of Glasgow adjudged Dr. Buchanan's Prize,* By John Mitchell, A. M. Minister of the Gospel, Anderston. 4to. pp. 242. 15s. Cadell and Davies. 1805.

THE subjects of these publications are so interesting to humanity, to religion, and to the welfare of the British empire, that their respective merits, as compositions, are of comparatively small importance. The same topics, necessarily, occur in both; and the variety which they must be expected to afford, is rather that of form than of substance, and of style than of ideas. On this account, we should willingly have deferred our review of Mr. Cockburn's Dissertation, (vol. i. p. 668,) to have included the present pieces in the same article, had they come to hand in time: and for this reason alone, we have postponed till now, our remarks on Mr. Wrangham's performance, which reached us soon after the former was gone to press. Between his *tract* and Mr. Mitchell's *volume*, there is hardly a greater contrast in magnitude, than in manner. The first is an elegant composition, founded on considerable appropriate information, but defective in method; and, in a *comprehensive* view of the subject, the latter, so far as it relates to the *civilization* of India, is laboured, distinct, and minute. It enters into the inquiry more fully than any other treatise that we have seen. The author is, notwithstanding, unfortunately mistaken in some of his positions, which tend not only to weaken certain points of his argument, but to diminish the general interest which it might properly have claimed. The religious department of his work displays clear theological knowledge, and fervent evangelical zeal; but he is inferior to Mr. Wrangham in that kind of information, which peculiarly affects their common object. This part of his essay betrays, also, marks of haste; probably in consequence of the laborious attention which he had given to the former division of it, and of the time to which he was limited. That the same effect should likewise be apparent in Mr. W.'s dissertation, is not surprising; as he was a competitor for the poetical prize, on the same occasion. His exertions in both instances, although not fortunate, were highly respectable; and

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we should regret an intimation which he has given, of declining future competition on the academical *arena*, if it did not suggest a hope that his sphere of literary usefulness may be rendered thereby the more extensive.

Of the justice of the general remarks which we have suggested, our readers will be enabled to judge, by the references which we shall have occasion of making to each of these publications, while we attempt a more distinct discussion of the momentous subjects of which they treat. On the preliminary question, whether civilization or conversion should be *first* promoted, Mr. Mitchell observes, that

‘Some have contended that, to those who have made no progress in the arts and sciences, many of the allusions used in scripture must be unintelligible—that their language, scanty in terms, and low in its range of ideas, must want expressions corresponding to the sublime and various truths of Christianity—and that a missionary, who has been educated in a refined state of society, will find it extremely difficult to bring down his thoughts and terms to the degraded level of their understanding and speech.’—pp. 185, 186.

The truth of these remarks is indisputable; but it does not follow, that, because a high state of civilization presents *advantages* for the introduction of Christianity, it may not be attended with *disadvantages* which over-balance them. The obstacles stated by our author, exist in a great degree among the poor in England; yet here, and every where, the success of the Gospel is, and always has been, greater among the lower and the middling classes of society, than among the rich, noble, and wise. On the same topic Mr. Wrangham observes,

‘That the Gospel was the last of a series of dispensations, each adapted to the increased civilization of its respective period; and was itself revealed amidst the high lustre of the Augustan age, when Rome had comprehended within the pale of her dominion the whole of the polished world: and that, even subsequently to its first disclosure, various measures of instruction were studiously accommodated to the varying degrees of ignorance, which prevailed amongst the objects of its author’s divine mission. But these are investigations, more strictly applicable to the sluggards of Greenland, or to the sensualists of the South Sea, than to the partially-refined subjects of our Indian empire. To the latter, if we impart the great and uncontroverted doctrines of our faith, in luminous arrangement and perspicuous language, the communication will assist our temporal efforts in diffusing amongst them the blessings of science and civilization; while these, in return, will prepare their minds for the reception of the deeper and more mysterious truths of Christianity.’ pp. 6, 7.

On the latter part of this paragraph, the author grounds the division of his subject; but we confess, that his manner of discussing it, has not enabled us satisfactorily to discriminate between

tween "the more mysterious truths of Christianity," and its "great and uncontroverted doctrines." We waive, however, the investigation of this difficulty, that we may attend to the leading subjects, in the order in which they stand proposed, and in which they are treated by Mr. Mitchell. He expresses a doubt, we think with reason, of the extraordinary refinement which some writers have ascribed to *Ancient India*, (p. 23.): yet, with them, he regards "the light of science as all along shining from east to west," (p. 2.) We apprehend that it pursued, not "the path of the *sun*," but the track of *population*; and, therefore, that it was diffused both eastward and westward, from the plains of Shinar. We think, also, that the following extract is not a fair statement of the progress of our countrymen in India.

'Their first object was traffic, not conquest: but circumstances, in the *natural* course of things, soon arose to *embroil* them with the *natives*; and the successful issue of these contests opened their minds to new views of aggrandisement.' p. 5.

Their *only* object was traffic. The overweening and restless ambition of the French East India company, seconded by their government, *compelled* the English company to interfere in contentions which had been excited by French intrigue. The latter nation pursued the same conduct *then* in India, which it is *now* exhibiting in Europe; and, for a time, with similar success. Self-preservation constrained us, in both instances, to counteract its measures. This was ultimately accomplished in INDIA, and will be, we hope, in EUROPE.

Mr. M. thus describes the extent of our possessions in Hindostan.

'It contains a surface of vast extent; stretching, according to the latest accounts, with the addition of our recent conquests, from Delhi to Cuttack, a thousand miles south; westward, as far as Agra; and, upon the east, to Silhet, only twelve days journey from the borders of Yunan in China. Augmenting still, in the career of victory; embracing, in alliance or subjection, the greater part of the peninsula.' p. 35.

Here are some unaccountable errors. Agra is about one hundred, Cuttack nine hundred miles, south-eastward of Delhi; Bombay, nearly the same distance south-westward; and the peninsula, which stretches to an equal extent, southward of Bombay and Cuttack, may now be regarded as comprising the larger part of our Indian territory.

While in these, and in some other instances, we object to Mr. M.'s introductory account of the present state of India, we concur in the inferences which he deduces from it, that the Hindoos might rise, under a wise administration, to a higher state of improvement—that our present empire in India stands on a
very

very precarious footing: and that, in order to render it permanent, it is necessary to attach the natives to us, by a sense of their own interests and happiness. The last position, however, does not appear to us to stand in need of the following argument:

'Reflecting upon the history of the Roman empire, and the motives which operate upon human nature, is there no reason, considering the distance of the scene of action, to apprehend that temptations to throw off allegiance, too strong for some one of the chief servants of the Company to resist, and an army inured to the climate, and too great to be reduced by any force that can be brought to act against them from this country, may, at some future period, prove the most powerful engine for subverting the empire of Britain in India?' p. 44.

Insurrections in the Roman provinces, were usually conducted by military competitors for the empire. The late revolution in America might seem to afford a stronger motive for the apprehension here intimated by the author; but Mr. Wrangham has adduced satisfactory arguments (*Dissertation*, p. 27.) in proof, that no extent of colonization, which might be effected by Britain in Hindostan, could be likely to produce a similar result.

Mr. M. next considers, as *obstacles* to plans of civilization in that region, "the immense extent of country which our empire embraces," the rapid succession of its governors, and the unfavourable opinions which he supposes our countrymen in India to entertain of such speculations. We do not know what ground the author has for this supposition. The proceedings of the college at Calcutta, certainly, speak a very different language. We were a little surprised that the writer did not, in this place, advert to the natural consequences of a mercantile government, and an exclusive commercial charter. In another part of this work, however, he supplies the deficiency; and Mr. Wrangham has given a concise, yet a clear, and we think a fair, statement, of arguments on each side of this question. (*Dissertation*, pp. 25, 26.)

As *internal* obstructions to civilization, Mr. M. distinguishes the Castes, the inveterate customs, and the indolence of temper, so prevalent among the natives. On the other hand, he regards their partial refinement, their habitual mildness, the affinity of their laws, and of their languages, and the character and authority of our government, heightened by our recent successes; as tending to *facilitate* this great object. We are fearful that his statement, under each of these particulars, will be found to err on the favourable side. With his *general* view of the *plans* that are most eligible to promote the improvement of the Hindoos, we have, notwithstanding, the pleasure fully to concur.

'They should be,' says he, 'practicable, not Utopian; progressive, not precipitate; gentle, not violent; frugal, not expensive; liberal, not selfish or contracted in their spirit; accommodated to present circumstances,

stances, and not to any supposable case which may occur in the course of affairs. Let them be founded not on theory alone, particularly not on visionary speculation; but on just views of human nature, and, if possible, on actual experiment. Let them proceed upon the incontrovertible truth, (a law observed throughout all the operations of nature) that great revolutions are to be effectuated only gradually; and that important changes in the government, the manners, the spirit, the views of any society, particularly of a great nation, are not to be produced instantaneously, and cannot be attempted, except by slow degrees, without the utmost hazard.' p. 58, 59.

That the accomplishment of such measures will depend on persons who are qualified by mature experience of Indian affairs, enabled by a long residence in the country, and stimulated by a joint interest in their success, to conduct them with skill, ardour, and perseverance, seems to us a natural inference from such premises. The stress, therefore, which our author lays on the personal character of the *Governor-general*, as the chief agent in this work, appears to us disproportionately great. He ought, doubtless, to be of the most respectable principles, talents, and rank: but it cannot be expected, nor perhaps is it to be wished, that he should retain his office, or prolong his residence in India, a sufficient time to accomplish plans like those which Mr. M. has judiciously recommended. It is to the members of council, and the high law-officers, in the respective presidencies, that we principally look, for the conduct of measures that may augment the civilization of Hindostan.

The author seconds Mr. Cockburn, in his arguments for the importance of establishing the *tranquillity*, in order to promote the civilization of India: and he surpasses him, in suggesting appropriate measures for effecting that purpose. Without adverting, as yet, to the probable result of throwing open its commerce, he considers the controul of the British government over the East India company, as indispensable; and he proposes a respectable standing army, to be properly distributed; a constant attention to the essential welfare of the natives; and alliances with neighbouring, or more distant, Oriental states. He also concurs with Mr. Wrangham, in inculcating due vigilance against the insatiate ambition, and the avowed purposes of France; especially in connexion with the present state, and evident disposition, of the Mahrattas; and likewise in urging an application of the *colonial* system. The gradual and extensive introduction of British settlers into Hindostan, is a topic of so much importance, that we should gladly enlarge on its discussion, if our limits would permit. The undertaking must evidently be attended, in India, with difficulties which few other countries present; the conduct of it would require the utmost circumspection, moderation, and firmness; and the result, whether favourable or otherwise,

otherwise, would certainly produce a very sensible change, both in India and in this country. We refer our readers to the arguments on the subject, in Mr. Wrangham's Dissertation, pp. 27, 33.; and in Mr. Mitchell's Essay, pp. 69, 72. The latter (pp. 77, 79.) recommends, moreover, the construction of new towns, in connexion with the progress of colonization.

Under the heads of *internal regulations*, and *polity*, he has many judicious observations; especially respecting the detrimental influence which a residence in India seems, in too many instances, to have had on the British character, (pp. 88, 90.); and concerning the proper treatment of the native princes, (pp. 94, 96.) The topic of *laws* is properly discussed, in the subsequent pages. The author then reconsiders the internal obstructions which he had formerly stated, and examines the most eligible means of subverting them. On this subject, there is a visible resemblance between the two performances now under review; especially in reference to the distinction of *Castes*. Both the authors very properly deprecate any violent attack on the inveterate habits of the natives; while they agree on the necessity of obviating so formidable an obstacle to the general melioration. Mr. Wrangham proposes the establishment of a Christian Caste; but he has not sufficiently explained the object that he would recommend; and we confess our inability to connect the ideas of *Christianity*, and of *Caste*, with each other. As the converted Jews persevered in adhering to the ceremonial of the Mosaic law, long after they joined with converted Gentiles in the peculiar ordinances of Christianity, they may be regarded as having formed a sort of Caste; but they did so, evidently, not as *Christians*, but as *Jews*. There are, obviously, various sects among Christians, which too strongly resemble the Hindoo Castes; but we are far from esteeming that resemblance as congenial with Christianity. We apprehend that the author has used the term *Caste*, in this connexion, without due attention to its essential import. We doubt, also, whether the palliative measures proposed by Mr. Mitchell, would ever accomplish the designed effect. The prerogatives of *Caste*, like those of Judaizing Christians, will probably be abrogated only by the growing prevalence of Christian knowledge and habits.

The attention of Mr. Mitchell is, next, very laudably, directed to the state of the *female* sex in Hindostan; an object, which is inferior to none, in its influence on civilization. In no respect, perhaps, has that purpose been promoted by Christianity more effectually, than by the abolition of polygamy. Yet we doubt, whether the legislature should interfere with connexions of this kind, that have *previously* been formed. The grand evil would be effectually prevented, by a *future* prohibition of the practice. As to the enormities of female suicide, the drowning of infants,
and

and other idolatrous murders, the capital punishment of accomplices in these crimes is peremptorily demanded, both by the laws of God and the general interests of mankind.

He proceeds, in closing this division of his Essay, to treat distinctly of the common arts, husbandry, architecture, ship-building, and manufactures; of commerce and revenue; of the fine arts, and of morals; with respect to their influence on the advancement of Hindoo civilization. On all these topics, he suggests useful remarks; as Mr. Wrangham has also done, concerning some of the principal objects. But we must refer our readers to the publications for the whole, and shall close our observations on this subject for the present; reserving to a sequel, those which we mean to offer on the still more important theme, the **EXTENSION OF CHRISTIANITY THROUGH THE EASTERN WORLD.**

(To be concluded in our next Number.)

Art. IX. *The Elements of Greek Grammar*; with Notes for the Use of those who have made some Progress in the Language. By Dr. Valpy. Part I. pp. 112. Price 5s. Pridden, Richardsons, &c. 1805.

THE true principles of the philosophy of language, are among the discoveries of recent times. The greatest names of classical antiquity laboured under comparative darkness, with respect to the origination and analogy of their own languages. Alexandrian grammarians, and those of the Eastern empire, at a later period, have preserved much valuable and recondite matter; but they rather furnish the materials for ascertaining the analogical structure of the Greek language, than make any successful advances towards it themselves. Soon after the revival of Greek literature in Europe, Angelus Caninius published a Grammar at Paris, in 1555, entitled, *Hellenismus*; in which he set a good example by reducing to better order the principles of his predecessors, and retrenching many of their superfluous anomalies. Much still remained to be performed, which, unhappily, was long neglected. Succeeding grammarians contented themselves with handing down, from one to another, little more than transcripts of Caninius. Nor was it till near the middle of the eighteenth century, that our countryman Dawes, of Emmanuel College, Cambridge, and especially the very learned Hemsterhuis, in Holland, pointed out the true way of ascending to the sources of the Greek vocables, and of partly exploding, and partly organizing, the vulgar mass of intricate rules, contradictory exceptions, and dislocated principles. Joseph Scaliger, the Casaubons, and Salmasius, indeed, had held out many valuable lights; but there was wanting a philosophical genius to employ them to efficient

efficient purpose. That genius appeared in Hemsterhuis, and continued with his followers, Valckenaer, Ruhnken, and Lennep. It was a pleasing coincidence, that the illustrious Schultens, should then also have been applying to the Hebrew and other Oriental tongues, the same sound principles of elucidation.

From the little advantage which the Greek Grammars published in England, have derived from such discoveries, it is not surprising that the generality of those productions have been held in low estimation, by sound scholars, both here and on the continent. This reproach, we trust, will soon be wiped away, and the work before us, from the judicious hand of Dr. Valpy, authorizes this expectation.

The present volume contains the etymological part only. The rules are expressed with admirable conciseness and exactness: and the examples are better selected and more advantageously displayed to the eye, than we remember to have observed in any other grammar, except Thompson's. More paradigms of substantives, especially the contracted ones, would have been very desirable. We hope this instance of parsimony will disappear in future editions: and, indeed, the symmetry of the work seems to require it, for the examples of the declension of adjectives are so numerous, as quite to coincide with our ideas on this head. We also think it would have been an advantage, though a little circumstance in itself, had Dr. V. completed the synopsis of the moods and tenses of the verbs in *μι*, by including all those tenses which flow regularly from the primitive forms in *ω*. But no part of this little volume appears to us entitled to higher praise than the reformed arrangement of irregular and defective verbs. To enable our readers to judge of this, we shall select one or two instances, which they may compare with the account of the same words, given in the Westminster catalogue, the best, perhaps, of all former ones. The first column presents the verbs whose present and imperfect tenses only are in use, the second states the obsolete verbs, and the third the tenses formed from those disused primitives.

Βαίνω,	{	βαῶ,	-	βῆσω, βήσομαι, ἐβησα, ἐβησάμεν, βεβηκα, βιβήμαι, βεβηκα, 2d F. βεομαι.
		βιβῶ,		Part. Pres. βιβαν.
		βιβῆμι,		2d A. ἐβην, Part. Pres. βιβας.
Φέρω,	{	οἶω	-	οἶσω, οἶσομαι, οἶσθην, οἶσθησομαι.
		ενεγκῶ,		1 A. ηνεγκα, ηνεκαμεν, ηνεχθην, ηνεγκον, ηνεκομεν
		ενεκῶ,	-	1 A. ηνεικα, ηνεικαμεν, ενηνεγαμι, ηνεχθην.
		ενεχῶ,	-	Per. εννοχα.
		φορεῶ,	-	φορησω, εφορησα, πεφορημαι, Sync. φρεω, φρησω, &c.
		φρημι.	-	2 A. Imper. φρε.

The indeclinable parts of speech are dispatched with a brevity which we should be obliged strongly to censure, had not the author announced his intention of resuming the consideration of the prepositions and conjunctions, in the syntactical part of his work. We hope that he will devote an adequate portion of his pages to those very important parts of rational grammar. The doctrine of the Greek particles is of prime consequence and interest to the classical student: and, happily, its difficulties, formerly looked upon as insuperable, are now much diminished by the labours of Clarke, Dawes, Hoogeveen, and the school of Hemsterhuis. But, above all, the praise of philosophical felicity in analogical investigation is due to Mr. Bonar's Dissertation on the Greek prepositions, published in the Transactions of the Royal Society of Edinburgh.

The design of the Notes is expressed in the title. Our principal observation on them is, that both their excellence, and the very nature of the subjects to which most of them relate, excite our wishes that the learned author had allowed himself ampler scope. This is particularly a subject of regret in the verbs. In a second edition, to which this valuable elementary work cannot but soon arrive, we recommend it to Dr. V. to revise his theory of the tenses, and to give a more detailed account of the origination, the *formæ vicinæ*, and the ancient mode of conjugating the Greek verbs.

The typographical execution of this work (a circumstance of great importance, though often scandalously neglected in elementary treatises) is clear, elegant, and correct. We congratulate our youth, and all *competent* classical instructors, on their possessing, at last, such a Grammar of the noblest language ever used by mortals, as will meet their wants, and their wishes. The Second Part, we understand, is already published, and will shortly come under our observation.

Art. X. *Greek Exercises, in Syntax, Ellipsis, Dialects, Prosody, and Metaphrasis*: to which is prefixed a Concise, but Comprehensive, Syntax. By the Rev. William Neilson. 8vo. pp. 126. Printed at Dundalk. Price 5s. 5d. [Irish currency.] Longman and Co.

Art. XI. *A Key to the Greek Exercises*. By the Rev. W. Neilson. 8vo. pp. 69. Price 3s. 3d. [Irish.] Longman and Co. London.

THIS work strictly fulfils the professions of the title page. The Syntactical, which is by far the largest part of the Exercises, is formed pretty closely upon the excellent plan of Main's Introduction to Latin Syntax. Besides the author's own rules, he gives references to the Eton, to Wettenhall's, and to other grammars. The passages are selected from the best authors, and the selection is to the credit of Mr. N.'s taste and judgement. The chapter on Ellipsis is a collection of instances from Lambert Bos,

Bos, and the pupil is required to fill them up. That on the *Dialects* contains some well chosen extracts from Herodotus, Theocritus, and Homer, with the celebrated ode of Sappho, proposed to be rendered into Attic. The Exercises in Prosody consist of a few passages from Homer, Hesiod, and Theocritus, turned into prosaic order, for the sake of being reduced to Hexameters again by the scholar. The chapter on Metaphrasis assigns the passage in the Iliad, B. i. l. 12—43, which Plato in his Republic has turned into plain prose, in order to be so *metaphrased*, as a useful exercise to the student of Grecian literature.

From this short account, which is as much as the nature of the work will admit, the reader will perceive that Mr. Neilson's plan is considerably different from that of the learned Bishop of Gloucester, to whose valuable Greek Exercises this volume will form a very proper companion.

Art. XI. *The Age of Frivolity*: a Poem. Addressed to the Fashionable, the Busy, and the Religious World. By Timothy Touch'em. 12mo. pp. 99. Price 2s. 6d. Williams and Smith. 1806.

OF the inefficacy of satire to banish either vice or folly from the world, we are fully convinced. The taint from which they spring is too deep in the human heart, to be discharged by such feeble solvents. We have, indeed, been told that,

Of all the ways that wisest men could find
To mend the age and mortify mankind,
Satire well writ has most successful proved,
And cures, because the remedy is loved:

but, in our opinion, the sentiment is not justified by correct views of human nature, or by experience. The remedy has, certainly, been tried under every possible advantage, arising from consummate ability in those who employed it, and prepossession on the part of those for whom it might be intended.

Indeed, if we examine the subject a little closely, it only excites surprize that such effects should have been expected from it. Who was ever sufficiently convinced of the sincerity of that zeal, which the satyrists pretend to manifest against the vices lashed with his pen, to believe that he really abhors them? Were Horace and Juvenal supposed to be more chaste and temperate, because they satirized debauchery and drunkenness?

The means employed are, likewise, inadequate to the end. A conflict of passions may be expected, in which one may yield a temporary ascendancy to another, yet remain unsubdued, and retain every tittle of its secret influence. If, in modern times, a few instances may be adduced, apparently contradictory

to our opinion, we are persuaded that such cases are to be attributed to the intermixture of principles foreign to the thing itself, and which, even improper association could not deprive of their efficacy.

It will be evident, that it is but a low rank in the scale of utility, that *we* can assign to the satyrist. If he confines his expectation to the praise of affording *innocent* amusement, this, small as it is, we can rarely grant, without a drawback; for, if he innocently amuses one person, he culpably employs a hundred. Satire is not contented with general objects; and it is in proportion as we think we can apply the wit to existing, or known characters, that the satisfaction it affords is heightened. Thus, if a work have merit enough to make it generally read, it is much oftener that we may attach the ridicule to our neighbours' follies, than that we may discover and correct our own.

We do not think that the author of the work before us, has rightly estimated his powers in determining his plan; or that he is happy in the title, or execution of it. In the "Age of Frivolity" we find mingled together, the extremes of what is honourable and debasing in the human character. The painting is often rough, and the features harsh; and it will be well, if he has not, unintentionally, hurt the feelings of some, and gratified the spleen of others, by the supposed fitness of his caricatures to some respected living persons.

In point of poetical merit, this performance is very unequal; almost every page betrays a great want of neatness, firmness, and polish, in the sentiments, in the phraseology, or in the versification. The author professes to have wilfully neglected the graces of composition; but we are ready to think that his determination was founded in misconception, and confirmed by the suggestions of indolence. He might have reflected, that the keenest weapons are those which are most carefully tempered and polished; and that the best joke in the world, if it is ill-expressed, will often fail of its object, and recoil upon the assailant. We could wish that he had more successfully discriminated between vulgarity and wit, as we observe that he has not seldom adopted an expression that pleased him, without waiting to remark that it was low as well as humourous. We think, indeed, that the buskin fits him much better than the sock. Where he assumes the tone of dignified censure, his language is often elevated and impressive; and there are some solemn admonitory passages, which we could quote with great approbation. The incapacity of worldly wisdom, to comprehend the divine plan of operation, is well represented in the following forcible, though not uncommon, illustration:

So might some little nauseous insect crawl,
 Where Raphael's figures decorate the wall;
 Whose tiny head might catch a tint or line,
 But ne'er could comprehend the whole design:
 Then o'er his inch of prospect proudly strain,
 And deem the whole a rough unshapen stain;
 View the bold strokes, and mingled colours near,
 And wonder what sad chance made such a smear!

We suggest, for consideration, the inquiry, whether invocations to Sylphs, Morpheus, Plutus, and Mercury, be admissible in a *Christian* poet; and observe to the author, that, line 325 of the first Canto is too long by two syllables.

The volume concludes with a delineation of the character of a *true Christian*. The two last lines particularly struck us, and we conclude with recommending them to the attention of our author and our readers.

Eternal things his better thoughts engage;
 Nor will he trifle in a trifling age.

Art. XII. *A Manual of Anatomy and Physiology*, reduced as much as possible to a tabular form, &c. &c. By Thomas Luxmoore, Member of the Royal College of Surgeons, &c. &c. Small 8vo. pp. 402. Price 8s. 6d. Highley, 1805.

IT is with regret we find ourselves obliged, on the very threshold, to differ from the author of this little work. But we cannot, honestly, yield to him that merit, which he claims in his preface—"that he has supplied the students of anatomy with a work, the want of which has been long complained of." That Mr. Luxmoore's work is itself free from defects, or that it is superior to others that have preceded it, we cannot admit; and, consequently, we cannot allow that it has supplied any want of which the public had reason to complain. Not to dwell on Mr. Fife's excellent *Compendium of Anatomy*, in which the principles of the science are laid down with as much briefness as is compatible with perspicuity, there already existed a work, similar in nature and size, to that which now demands our attention. We allude to the *Vade Mecum* of Dr. Hooper, from which, to say the least, the student may derive all the advantages and information which Mr. Luxmoore's *Manual* can supply. Forbearing, however, to make any further comparison, we shall proceed to consider this work, independent of circumstances anterior to its publication.

The work commences with observations on the structure of the bones; here we find the opinion, that bones consist of fibres and lamellæ, rejected for that of *Scarpa*, who supposes that the cellular,

cellular, reticular; and vascular parenchyma, constitute the basis, on which is secreted the calcareous phosphate, &c. to which bones owe their solidity.

In speaking of the articulation of bones, *Syssarcosis* is described to be 'where muscles pass from one bone to another, as in all moveable articulations.' This definition is faulty, and so is the illustration, which is made to agree with it. *Syssarcosis* is the connection of bones, merely by fleshy substance, which is so far from being instanced in all moveable articulations, that a fair instance of it is not known in the human body. The nearest approach to it, is the mode of connexion which exists between the *Os Hyoides* and *Sternum*, by the *Sterno-hyoidæus* muscle. The connexion which takes place between the *Scapula* and trunk, by the medium of the *Serratus Magnus*, and *Rhomboideus*, is another instance of near approach to *Syssarcosis*. But since, in the instance of the *Os Hyoides*, this bone is connected, also, by ligaments, to the Styloid processes, and to the *Cornua* of the Thyroid cartilage, and the *Scapula* is also articulated with the *Acromion*, neither of these is considered as a fair and complete instance of this species of connection.

The author next describes, with accuracy, the form, situation, connection, &c. of each particular bone; and, after treating pretty fully on the different ligaments, he proceeds to Myology. The situation, origin, insertion, and use of the muscles, are here displayed in a well adapted tabular arrangement.

In Splanchnology, we find a neat and correct, though brief, account of the viscera, which is followed by the anatomy of the blood vessels and absorbents. To this succeeds a very succinct and pleasing account of the organs of sense, which is followed by a description of the integuments; and, finally, by the history of the brain and nerves. An appropriate glossary of anatomical terms, and a tolerable index, very properly conclude the volume. The execution of this work is creditable to the industry of the author; the descriptions are as accurate and perspicuous, and the observations are as minute, as the brevity of the work would admit. The following may be considered as a fair specimen of the author's manner:

'All the Teeth are composed of two substances; an internal BONY SUBSTANCE of firmer texture than osseous matter usually is, and a cortex or ENAMEL which covers their greater extremity, and is of a much harder structure still. The enamel is thickest upon the tops of the teeth, and becomes gradually thinner toward their narrow part. The fibres of the enamel are all arranged around the tooth as radii from a centre, they are consequently perpendicular to the top of the Tooth, and horizontal around the sides, except that their points turn upward, leaving a convexity toward the narrow part of the tooth. The fibres of the bony part of

the tooth run generally perpendicularly. In the middle of the bony substance of every tooth, a canal is left for the transmission of an artery, vein, and nerve to each.

'The teeth are generally divided into three classes, viz. INCISORES, CANINI, and MOLARES.—The INCISORES are four front teeth in each Jaw; they have a sharp cutting edge, and, by the foreside being turned inward, while they are sloped out behind, they considerably resemble the form of wedges.—The CANINI are one on each side the incisores, in both Jaws. These are larger than the incisores, and are not edged, but pointed, not adapted to cutting, but to piercing or tearing.—The MOLARES have all crowns or heads; those of the two anterior in each side of both Jaws have two points, whence they derive their name of BICUSPIDES.—The last on each side, denominated DENS SAPIENTIÆ, has not so large a base as the third or fourth, nor has it so many roots.' p. 47, 48.

We cannot dismiss this article without remarking, that, while anatomical science is professionally necessary to one class of men, it may be found practically useful to all: it developes to the student, the fearful and wonderful complexity of his frame, and affords him a continual proof of a CREATOR, all wise, all powerful, and all beneficent.

It is a melancholy reflection, however, that where the recurrence of these studies is frequent and technical, they seem rather to deface than to strengthen this impression; and we have too much reason to fear, according to the poet's aphorism, that there are *madmen* among anatomists, as well as among astronomers.

Art. XIII. *Sermons on various Subjects*. By Thomas Blundell, Pastor of the Baptist Church, Luton, Bedfordshire. 8vo. pp. 298. Price 6s. Burditt, Paternoster-row. 1806.

WE have perused these Sermons with pleasure. They are the simple, unadorned production of natural genius, whose intrinsic strength and value are not frittered away by any attempt to polish it. The subjects are often new, always interesting; the spirit in which they are discussed is truly Christian; the method ingenious, and the sentiment compressed to an unusual degree of closeness and density. To those who relish ingenious allusion and illustration, drawn from the books of Nature and Revelation; who can appreciate sound sense and original remark; and who value evangelical truth, we can recommend these sermons with confidence. They are fifteen in number, and, from their convenient length, as well as plainness of style, are well adapted for family use.—At the same time, we must remark, that the sense is sometimes expressed with so much brevity, that it is not perfectly intelligible; and that the language is deformed by some colloquialisms that would have been much

much better retrenched.—The following passage from the sixth sermon, on 1 Cor. xiii. 13. may serve as a specimen of the work.

‘Love is the most active.—Hope will be cheerful under great trials, and smiling, say, ‘Better days may come.’ Faith will reply, ‘Come they will, at the destined hour.’ But it is the delight of love to make present days better, and to derive advantage from the past. Her language will ever be, ‘I must work the work of him that sent me, while it is called to-day; for the night cometh when no man can work.’ When faith and hope take the path of duty by themselves, there is always a lion in the way: but if love be their companion, the lion must either flee or be slain. It was owing more to the constraining influence of love, than the power of faith or hope, that the primitive preachers faced all the opposition of the savage heathen; and by her persevering ardour, and burning inspiration, they dissolved and entered the brazen frontier of the pagan world. In the early ages of christianity, love devised the means of sending the gospel to the then hardy and superstitious Britons; and in our days has contrived to send it back again to its native East. Love is the mistress of faith and hope; the life and soul of all the graces. Hope deferred maketh the heart sick; and through the darkness of Providence, faith is sometimes ready to fail: but love is vigorous, and performs the work of them both, without neglecting her own. While their infirmities continue, even she herself “beareth all things, believeth all things, hopeth all things, endureth all things.” She diligently shields the soul from every attack that might be made by unbelief and despair, in that else unguarded moment: nor does she merely secure her companions, and perform their duties, but lives and grows stronger by her own labour, needing no other support than what arises from doing the will of her divine author.

‘Love, without either the gold or the power of states, and though opposed by all their influence, has born and protected the ark of God during the storms of eighteen centuries; and she will preserve it through the wilderness, carry it over Jordan, and lodge it safe in the mount Zion. She shall still achieve new wonders: when her circulation shall become as extensive as the British commerce, she shall do what neither the armies nor the cabinets of Europe will ever be able to accomplish—she shall kiss the world into peace. Love knows no partiality: she embraces in her arms the whole human race. Like the oil that ran by miracle, her goodness will never cease to flow while there remains another vessel to fill.

‘It is the most abiding.—Faith and hope are confined to the present state; but love, though the most active here, will still grow stronger in the world to come. There she will breathe her native air, eat bread at her own table, and enjoy her own society. “Now abide these three, faith, hope, and charity, and the greatest of these is charity; but whether there be prophecies, they shall fail.” Faith and hope both live upon the prophecies; but as they all shall be accomplished, they will cease to be prophecies. Those which related to the deliverance of Israel out of Egypt, their possessing the promised land, their return from Babylon, and the coming of the Lord Messiah, have failed already; and all that are now unfulfilled shall die, like their fellow-witnesses, when they have finished their testimony. The eventful period will arrive, when hope shall

shall die by the joy which the fulness and glory of her inheritance shall afford; and faith, having seen the accomplishment of all the prophecies, and the destruction of all its enemies, like Sampson among the Philistine lords, shall expire, and lie entombed in glory. But charity shall survive both her companions, and live in immortality.' p. 117, 119.

The sermon, intitled 'The River of Life impeded,' contains the following beautiful allusion to the overthrow of hindrances which obstructed the extension of Christianity.

'In the full prospect of these difficulties our beloved apostle stood, and stood undismayed. He knew the prophecies, and the power of God; and that when the faith and patience of the saints had been sufficiently tried, these formidable barriers, like the walls of Jericho, should suddenly go down. Hence he reminded his fellow-labourers wherein their great strength lay, saying, 'Brethren, *pray for us*, that the word of the Lord may have free course, and be glorified.' When, behold, like the mountains of ice in Greenland, under the beams of returning suns, these adamantine rocks dissolve; and instead of impeding the current, tend to accelerate its mighty force, till it completely inundates the pagan empire. Their covenant with death shall be disannulled, and their agreement with hell shall not stand; morning by morning shall it pass over, by day and by night, till the refuges of lies be swept away, and the waters overflow the hiding place.' p. 175, 176.

That there are errors and failings in this volume, we shall not deny; but they are not of essential importance. Some remarks might justly be censured as fanciful, perhaps, as erroneous; the vein of thought is sometimes brilliant, where it is not pure. We could wish, too, that the tenor of the discourses were more uniformly practical, that the heart and conscience had been addressed as well as the understanding, and that the author had aimed more decidedly to convince and animate, as well as to gratify, establish, and enlighten. We recommend, however, to the serious reader, to disregard these imperfections as the dross which enters into all human compositions; and to convert the genuine treasure of the work to such a use, as may suit his particular situation.

Art. XIV. *The Wanderer of Switzerland*, and other Poems. By James Montgomery. 12mo. pp. 175. Price 4s. Vernor & Co. Longman & Co. 1806.

THERE are few names so deeply interesting as that of Switzerland.—It is a sound that wakes many a consonant chord in the heart of sensibility. Those that vibrate the most forcibly are, an attachment to rural life and simple manners, an admiration of natural beauty and sublimity, a love of freedom and of the courage that protects it, a detestation of cruelty, and a horror of oppression. The reader who is tenderly sensible to these

these feelings will be impatient to see the poems of Mr. Montgomery, when he is assured that he has done justice to such a subject.

'The WANDERER OF SWITZERLAND,' (says Mr. M.) the 'first and longest essay in this collection, has a peculiar claim on the liberality of criticism. Whatever its fate or its character may be, it is neither written in the spirit, nor after the manner, of any preceding Poet. An heroic subject is celebrated in a lyric measure, on a dramatic plan. To unite with the majesty of epic song, the fire, rapidity, and compression of the ode, and give to both the grace and variety of earnest impassioned conversation, would be an enlargement of the boundaries of Parnassus. In such an adventure, success would be immortality; and failure itself, in the present instance, is consecrated by the boldness of the first attempt. Under these circumstances, THE WANDERER OF SWITZERLAND will be hospitably received by every lover of the Muses: and though the Poet may have been as unfortunate as his Hero, the infirmities of both will be forgiven, for the courage which each has displayed.'

Pref. pp. v. vi.

We envy not that steadiness of eye that can discern minute blemishes in such a poet as Mr. Montgomery. The principal defects in this Lyro-drama, seem to arise from its very nature. The pen of the writer, and the feeling of the reader, sometimes languish for a few stanzas: how could it be otherwise? since langour necessarily follows an excess of pleasure and mental exertion. The metre of the poem is too confined and monotonous for its length; and the conclusion partakes scarcely enough of the catastrophe, to gratify the interest and curiosity, which are excited by its dramatic form and singular merit.

The first scene of the poem is thus described: 'A WANDERER OF SWITZERLAND and his family, consisting of his wife, his daughter and her young children, emigrating from their country, in consequence of its subjugation by the French, in 1798, arrive at the cottage of a shepherd beyond the frontiers, where they are hospitably entertained.' They are thus accosted by the Shepherd.

Shepherd.

'Wanderer! whither dost thou roam?

Weary Wanderer, old and grey!
Wherefore hast thou left thine home,
In the sunset of thy day?

Wanderer.

'In the sunset of my day,
Stranger! I have lost my home:
Weary, wandering, old and grey,
Therefore, therefore do I roam.

Here mine arms a Wife enfold,
Fainting in their weak embrace;

There my daughter's charms, behold,
Withering in that widow'd face.

These her infants,—O their Sire,
Worthy of the race of TELL,
In the battle's fiercest fire,
—In his country's battle,—fell!

Shepherd.

'Switzerland then gave thee birth?

Wanderer.

'Aye,—'twas Switzerland of yore?
But, degraded spot of earth!
Thou art Switzerland no more.

O'er thy mountains, sunk in blood,
Are the waves of ruin hurled;
Like the waters of the flood,
Rolling round a buried world.

pp. 11-13.

By an (a) hundred winters piled,
When the Glaciers, dark with death,
Hang o'er precipices wild,
Hang, --suspended by a breath:

If a pulse but throb alarm,
Dash'd down dreadful in a trice,
--For a pulse will break the charm,--
Headlong rolls the rock of ice:

Struck with horror stiff and pale,
When the chaos breaks on high,

All that view it from the vale,
All that hear it coming, die:---
In a day and hour accurst,
O'er the wretched land of TELL,
Thus the Gallic ruin burst,
Thus the Gallic glacier fell!

Shepherd.

'Hush that melancholy strain;
Wipe those unavailing tears:'

Wanderer.

'Nay,---permit me to complain:
'Tis the privilege of years:

'Tis the privilege of woe,
Thus her anguish to impart:
And the tears that freely flow
Ease the agonizing heart.'

pp. 17, 18.

The Wanderer, having refreshed himself, proceeds to inform his host of the progress and ultimate success of the French invaders. Most of the circumstances commonly known of this dreadful ruin, are introduced with admirable propriety. The narration is occasionally enlivened by the introduction of the Shepherd, or some other of the friendly circle. In the last battle, or rather massacre, Albert, the son of our *Wanderer*, 'the last of the Swiss,' perished, defending his father from the enemy. The description of this most affecting scene, affords some fine specimens of the pathetic and the sublime.

Shepherd.

'Heard not Heaven the accusing
cries

Of the blood that smoked around,
While the life-warm sacrifice
Palpitated on the ground?'

Wanderer.

'Wrath in silence heaps his store
To confound the guilty foe;

But the thunder will not roar,
Till the flash has struck the blow.

Vengeance, Vengeance will not
stay;

It shall burst on Gallia's head,
Sudden as the judgment-day
To the unexpected dead.' p. 59.

The following was the last prospect that the Wanderer beheld, from his beloved mountains:

Wanderer.

'Flaming piles, where'er I turn'd,
Cast a grim and dreadful light;
Like funeral lamps they burn'd
In the sepulchre of night:---

While the red illumined flood,
With a hoarse and hollow roar,
Seem'd a lake of living blood,
Wildly weltering on the shore.'

pp. 61, 62.

In the sixth and last part, the wanderer discloses his intention of going to America;

'There in glens and caverns rude,
Silent since the world began,
Dwells the Virgin Solitude,
Unbetray'd by faithless man.

Thither, thither would I roam;
There my children may be free;
---I for them will find an (a) home,
They shall find a grave for me.

p. 64.

The

The lines which terminate this poem, represent the Wanderer, addressing the Genius of his country, in a strain of delirious rapture. As we have made some remarks on this conclusion, we shall submit it to the reader.

Wanderer.

'---By the glorious ghost of TELL:
By Morgarthen's awful fray!
By the field where Albert fell
In thy last and bitter day!
Soul of Switzerland! arise:
---Ha! the spell has 'waked the dead
From her ashes to the skies,
Switzerland exalts her head.
See the Queen of Mountains stand,
In immortal mail complete,
With the lightning in her hand,
And the Alps, beneath her feet.
Hark! her voice:--'My sons awake:
Freedom dawns, behold the day!
From the bed of bondage break,
'Tis your Mother calls,--obey!
At the sound our fathers' graves,
On each ancient battle-plain,
Utter groans, and toss like waves
When the wild blast sweeps the main.

Rise, my Brethren! cast away
All the chains that bind you slaves;
Rise,---your Mother's voice obey,
And appease your fathers' graves.
Strike,---the conflict is begun;
Freemen! Soldiers! follow me;
Shout,---the victory is won,---
Switzerland and Liberty!

Shepherd.

'Warrior! Warrior! stay thine arm!
Sheathe, O sheathe thy frantic sword!

Wanderer.

---'Ah! I rave!--I faint!--the charm
Flies,---and memory is restored!
Yes, to agony restored
From the too transporting charm:
Sleep forever, O my sword!
Be thou wither'd, O mine-arm!
Switzerland is but a name!
---Yet I feel where'er I roam,
That my heart is still the same;
Switzerland is still my home!

pp. 70. 72.

The degree of merit which will be attributed to Mr. M. will differ according to the respective taste of his readers. He is not so remarkable for brilliancy of expression as for warmth of sentiment: his visions are not cold, feeble, indistinct meteors; nor phantoms dressed in gaudy and incongruous colours. He not only creates but animates: his images appear in noble simplicity to the eye, and address the heart with impassioned tenderness or sublimity. Those especially who cherish the softer feelings will cheerfully rank Mr. M. among our best contemporary poets, presenting the homage most grateful to his muse,---the tears and emotions of sympathy.

We had once before an occasion to condemn that morbid sensibility which creates its own sorrows, as highly prejudicial to the performance of active duties. We have also exposed the impiety of those writers who seem to assure to *every* sufferer on earth, a rest among the blessed in heaven.---In Mr. M's poem of 'The Grave,' a mourner is introduced, with consummate pathos, resigning himself to his mother Earth, and waiting the approach of the hour that should terminate his wretchedness. 'The Grave' is then personified, and introduced to warn him of his folly and danger, and exhort him to 'live, repent and pray.' As these stanzas have already appeared in print, though perhaps surreptitiously, we can only notice and recommend them to the reader.

We

We are very happy to recognize in Mr. Montgomery, the Alcaeus whose lyre has often delighted us. Several of his productions, which are here inserted, appeared sometime since in the Poetical Register. Among these we remember the Thunderstorm, the Battle of Alexandria, and the Address to the Volunteers, with particular pleasure. Some of the stanzas in the latter, strongly remind us of Collins's beautiful lines, 'How sleep the brave, &c.' Whether in some particulars Mr. M. has excelled, or only equalled that charming lyrist, the reader must decide. He displays a rich and romantic fancy, a tender heart, a copious and active command of imagery and language, and an irresistible influence over the feelings. At the same time he has set an example, in two less important particulars, which inferior writers will do well to imitate; we allude to the correctness of his rhymes, and his exclusion of heathen mythology from his compositions. His shorter poems are elegant and tasteful: some of them are highly poetical and interesting; others assume a degree of cheerfulness, yet very much softened by an air of tender melancholy. It is in the higher spheres of sentiment that he touches the chords with the hand as a master.

We cannot forbear transcribing one poem entirely;

'The Joy of Grief.' Ossian.

* SWEET the hour of tribulation,
When the heart can freely sigh:
And the tear of resignation
Twinkles in the mournful eye.
Have you felt a kind emotion
Tremble through your troubled
breast;
Soft as evening o'er the ocean,
When she charms the waves to
rest?
Have you lost a friend, a brother?
Heard a father's parting breath?
Gazed upon a lifeless mother,
Till she seem'd to wake from death?
Have you felt a spouse expiring
In your arms, before your view?
Watch'd the lovely soul retiring
From her eyes, that broke on you?
Did not grief then grow romantic,
Raving on remember'd bliss?
Did you not, with fervour frantic,
Kiss the lips that felt no kiss?
Yes! but when you had resign'd her,
Life and you were reconciled;
Anna left—he left behind her,
One, one dear, one only child.

But before the green moss peeping,
His poor mother's grave array'd,
In that grave, the infant sleeping
On the mother's lap was laid.
Horror then, your heart congeal-
ing,
Chill'd you with intense despair;
Can you recollect the feeling?
No! there was no feeling there?
From that gloomy trance of sorrow,
When you woke to pangs unknown,
How unwelcome was the morrow,
For it rose on you alone!
Sunk in self-consuming anguish,
Can the poor heart always ache?
No, the tortur'd nerve will languish,
Or, the strings of life must break.
O'er the yielding brow of sadness,
One faint smile of comfort stole;
One soft pang of tender gladness
Exquisitely thrill'd your soul.
While the wounds of woe are heal-
ing,
While the heart is all resign'd,
'Tis the solemn feast of feeling,
'Tis the sabbath of the mind.

Pensive

Pensive memory then retraces
Scenes of bliss for ever fled,
Lives in former times and places.
Holds communion with the dead.

And, when night's prophetic slumbers
Rend the veil to mortal eyes,
From their tombs, the sainted num-
bers
Of our lost companions rise.

You have seen a friend, a brother,
Heard a dear dead father speak;
Proved the fondness of a mother,
Felt her tears upon your cheek!
Dreams of love your grief beguiling,
You have clasp'd a consort's charms,

And received your infant smiling
From his mother's sacred arms.
Trembling, pale and agonizing,
While you mourn'd the vision gone,
Bright the morning star arising
Open'd heaven, from whence it
shone.

Thither all your wishes bending
Rose in extacy sublime,
Thither all your hopes ascending
Triumph'd over death and time.

Thus afflicted, bruised and broken,
Have you known such sweet relief?
Yes, my friend! and, by this token,
You have felt 'the joy of grief.'
pp. 100. 104.

From many passages in this volume, we presume, and indeed hope, that Mr. M. has had real causes of grief, and that he has not assumed a tone of melancholy, as he might a black coat, from an idea that it was fashionable or becoming.

We perceive with no small pleasure that his heart is not insensible to religious sentiment: we hope that his religion is genuine, as well as warm, not a feeling merely, but a habit; and that his fine talents are devoted to the service of him, 'who giveth the garment of praise for the spirit of heaviness.' Under these impressions we shall take our leave, cordially wishing him permanent happiness, though it may be at the expense of our gratification and of his poetical celebrity.

Art. XV. *The Love of Glory*. A Poem, 4to. pp. 56. Price 2s. 6d.
Vernor and Hood, 1806.

THE author of this poem is, very probably, a worthy and patriotic gentleman: but we cannot say much in praise of his system as a moralist, or his talents as a poet; nor can we encourage him to expect great success in kindling among his countrymen the flame of ambition. If he wishes us to believe that the praise of man is worth *dying* for, let him assail our feelings with the fire and fascination of poetry: but, on the contrary, this heavy, monotonous, and most wearisome production exposes the futility of its cause, by awkward endeavours to promote it.

Glory itself, we are told, belongs properly to the *King of Glory*; but he allows a share of this food to angels and mortals. Some of it was given to Hercules, Ceres, Triptolemus, &c. at the time of their deification! and since then to Cyrus, and so on, through the trite routine of ancient history, as far as Alexander,
who

who is preparing to come forth at the head of another canto of this poem. King David, King Solomon, and Free Masonry, are strangely interwoven in this historical detail.

The origin of the Love of Glory is quite new to us. Man, it seems was very unhappy at finding himself naked, while the brutes were armed and clothed.

‘The soul’ (’tis true) ‘looked inward on itself,
And saw the seeds of every virtue there.’

Nevertheless, reflecting on the defenceless state of the body,

‘Sad and desponding at the dismal view,
The heart was filled with grief and wild despair.’

Dreadful deeds, perhaps, would have ensued, had not Hope sprung up to comfort this unfortunate person; presently, Nature informed him that he was destined to rule the earth, and aspire to heaven. Very soon the dormant passions awoke, and, after a short squabble which should reign in the heart, Reason sate herself down as the sovereign :

‘The passions yielded to her awful sway
And every virtue crowded round her throne !’

Chief among these was the Love of Glory, but whether as a passion or a virtue, we are left to conjecture.

It is time to dismiss this edifying narrative, in order to make some remarks on the nature of this Love of Glory. It has often been justly ranked among the base principles of human conduct, since the light of Revelation detected its genuine shape and colour. We did not therefore expect that it would now have been held up to public admiration. The spirit of patriotism might have been far more suitably exhibited, as a source of gallant exploits, and as an incentive to energy and intrepidity, in defending our rights as freemen. For, whether we consider its nature as more rational and more divested of selfish feelings, or its objects and effects as more constantly just and beneficial, the *amor patriæ* is greatly superior, in our estimation, to the *laudum arrecta cupido*. Patriotism, we trust, is to be found in many a heart, that is devoted to the love and service of its Maker: it then deserves unqualified admiration. The mere love of praise, on the contrary, is incompatible, at the moment, with any noble principle; it is too busy in listening to the plaudits of weak and unworthy mortals, to seek the whispered approbation of heaven. The difference, perhaps, may be expressed in two words; the first is a Virtue, which ennobles the character; the last is a Passion, which debases it.

The execution of this poem is happily adapted to neutralise the tendency of its principles; and we hope that its success will prove an effectual antidote to the author’s favourite passion.

Art XVI.

משברי ים ויכח בן שלש אחיות

The Discourse of the Three Sisters, respecting the Fall and Murder of the Commander in Chief, the great Hero, Admiral of the great War Fleet of Britain, whose Name is famous, Lord Viscount Nelson, &c. &c.

THE appearance of any thing like literature among a people long prohibited from thinking, and bound in mental slavery by the strong cords of Rabbinical authority, gives us much pleasure; but we cannot congratulate this modern Hebrew poet, on possessing the energy of a David, the sublimity of an Isaiah, or the pathos of a Jeremiah. How, indeed, the simplicity of nature could be so ill imitated by our elegiac bard, we are at a loss to conceive; unless his taste has been so far vitiated by the study of German models, that his ideas are confined within the limits of the theatre. The plausibility of this conjecture may be estimated from the following stage direction, which we copy *literatim*.

'Britannia, Hibernia, and Scotia, assemble on this occasion to lament.—They meet at the tomb of the Admiral, and Britannia is seated on the grave, her hair disleveld, her Head between her knees, and her hands on her Head, while her two Sisters, Hibernia and Scotia are standing next her petrified into silence, until Britannia opens her lips in a low despairing tone utters forth the following.——'

'AH, a voice has overwhelmed my heart, and like a shaft of lightning has bruised its inward parts—I am struck dumb—my ears are stunned—my veins are shrunk up—my eyes are dimmed—and the whole earth is a waste desert before me.' &c.

She proceeds to lament, in 'strains of dolour,' the loss of Nelson; Hibernia attempts to comfort her, by assuring her, that we had taken 'nineteen proud vessels, with all their implements and furniture; and their swords we have turned to scythes'—which, *flagrante bello*, is sufficiently in character for Hibernia. Britannia, informing the lady who spoke last that 'the prattle of her tongue is like unto the chattering of the magpye,' resumes her complaint; she admits the Supreme power of God: but would have preferred to see Nelson return home, that she might have crowned him 'with golden honours, according to his merit and the meed of his deserts.' This draws a reproof from Scotia; who, sufficiently in character also, reprimands Britannia, for uttering words void of wisdom: she adds, 'attend to what I say; it is the spirit of God that speaks within me:' and concludes with pointing out the temporal advantages of righteousness, and hoping for the continued protection of the Almighty.

We commend the moral and the sentiments of this little piece; but its versification is very far from canonical: and why, when the Hebrew is in verses, should the English be printed as prose? It is dedicated to Benjamin Goldsmid, Esq.—as, 'to the prop' and 'the greatest ornament of the Jewish Nation,' and 'the bosom friend of the late noble and brave Nelson.' Abating the article of grammar, we have seen much worse Dedications than this—which possibly accomplished its purpose. It is subscribed N. I. Vallentine.

Art.

Art. XVII. *The Watchers and the Holy Ones.* A Sermon preached at the Cathedral Church of St. Asaph, on the Day of Public Thanksgiving for the Victory obtained by Admiral Lord Nelson, &c. By the Bishop of St. Asaph. 4to. p. 28. Price 2s. Hatchard, 1806.

TEXT. Dan. iv. 17. "This matter is by decree of the **WATCHERS**, and the demand by the word of the **HOLY ONES**; to the intent that the living may know, that the **MOST HIGH** ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men."

G**REAT** minds attach themselves by preference to the investigation of difficult subjects; and Reviewers may rejoice when only minds of this order take this direction, as they are sure to meet in the productions of such critics with skill and learning, if not with conviction. The writer before us is an instance in proof of our remark. His sermon may be considered as composed of two parts; one, political; in which Bonaparte is compared with Nebuchadnezzar: the other, critical, in which the Bishop gives to certain passages of scripture wherein angels are mentioned, a sense different from that most commonly received among the learned.

We attach most importance to the critical part of this discourse. The R. R. writer, affirms, without hesitation, that 'the watchers, and the holy ones, denote the persons in the Godhead;' 'all the persons in the Trinity:' and that, 'Michael, the Archangel, is our Lord himself.' The Bishop has omitted to prove by what means the language and ideas of an idolatrous foreigner, are entitled to our confidence, as infallible truth: neither has he remarked that the whole was a visionary scene, a dream, and therefore should be vindicated into authority and certainty, before it can be adopted as the basis of an argument on a question of religion.

Friends, as we are, to the doctrine of the Trinity, we cannot accept an argument in its behalf, which is liable to so much suspicion as one drawn from this rescript of Nebuchadnezzar, who was no prophet of Jehovah: we think that not only the narration in this chapter, but also the general tenor of the language employed in the book of Daniel, forbids our accepting these words, in that sense of them, which is proposed by the Bishop. It is worth observing, that throughout this book, the Babylonian speakers maintain their own phraseology, which is highly characteristic;—"the Gods (plural) whose dwelling is not with flesh—thy Gods—my Gods—the holy Gods—the spirit of the holy Gods—the spirit of the Gods," &c. whereas, when Daniel speaks, he—desires "mercies of the God of heaven—blesses the name of God (singular)—the God of his fathers," &c. the same sentiment pervades the language of the three worthies—"our God whom we serve," &c. We readily acknowledge, that Nebuchadnezzar, so far adopts this propriety of expression, as to call the God of Shadrach, &c. 'the most high God;' and the God of Daniel, "the God of Gods;" but he continued a Babylonian still; and in his public edict, though he announces Daniel by his Hebrew name, yet he takes special care to inform his subjects that *Belteshazzar* was his proper appellation, according to the name of my God (Bel); and he retains his Babylonian dialect, by addressing him immediately under this name—"O *Belteshazzar*, master of the magicians." If, then, Nebuchadnezzar

was so tenacious of these ideas, which were both personal and national to him, is there any wonder that he should retain a mode of speech perfectly analogous to them, and characteristic of himself, when narrating the history of his dream to Daniel? and yet, unless the Bishop can shew that Nebuchadnezzar, a Babylonian, in addressing Babylonians, adopts implicitly the Hebrew phraseology, and employs the words he uses in their Hebrew sense, correctly, the whole of his Lordship's critical structure sinks under him. Probability, to say nothing of criticism, would lead us to conclude, that the Emperor of China would use Chinese phrases in the Chinese sense of them, generally; and *a fortiori*, when addressing his empire at large, in a public document: but surely these could never be pleaded in support of a tenet exclusively Christian.

We have further objections to this hypothesis:—if *watcher* and *holy one* be 'a person of the Godhead,' then Nebuchadnezzar saw a person of the Godhead descend from heaven: moreover, the holy ones PETITION the watchers (who are the holy ones, themselves, on the Bishop's scheme) and the watchers *issue the decree*: is this no mark of a difference of station and office?

In short, Nebuchadnezzar was accustomed to a mode of proceeding not unlike that which he describes; any other mode of suggesting the same ideas to his mind, would have been unintelligible to him: for, by what means could he have received a communication couched in celestial terms, and referring wholly to celestial subjects?

Against the idea of Michael, the archangel, being a person of the Deity, or one in whom personally the Deity resided, the following arguments appear to be conclusive.

I. It is true, that Michael is called one of the head princes; which the Bishop renders, "one of the princes that are at the head of all." But we cannot admit that this necessarily implies Deity. Michael is also called the *heroic prince*, and simply *prince*; now when it is considered, that the *prince* of Persia, and the *prince* of Grecia, are mentioned in the same breath, very acute indeed must be the abilities of that critic, who can discern that the same title, in reference to one person, means God, but in reference to another immediately preceding, means the Devil, or one of his angels: which yet is necessary on the Bishop's scheme.

II. It seems to be inconsistent with decorum, that Gabriel, an inferior personage, should assume a station and relation *superior* to that of Michael; which he evidently does, when he says, "not one *strengtheneth himself* WITH ME in this concern, but (rather, to the same extent as) Michael your prince." To say, that Michael is coadjutor with Gabriel, can never be the language which an angel would adopt, when speaking of the Deity: to whose orders, undoubtedly, Gabriel would pay the readiest obedience.

The Bishop also has been misled by the division of the chapters: for the close of chap. x. read together with chap. xi. stands thus: "there is none who strengthens himself with me in this, but Michael your prince: as I, in the first year of Darius the Mede, I stood up, to confirm and to strengthen him." It is evident, that the same speaker continues the same speech, which the division of our copies has disjoined; that the first year of Darius is a note of time; and that Michael is the prince whom Gabriel strengthened: Michael, therefore, could be no person of the Deity, since Deity could not need the strengthenings of Gabriel.

Whoever

Whoever knows any thing of the writer before us, knows that he possesses a vigorous and adventurous mind, replete with learning and criticism. We agree with him, that it is high time, that the 'fooleries' adopted by Christian interpreters, from 'those prodigies of ignorance, and folly, (as he politely describes them) the Rabbis of the Jews, who lived since the dispersion of the nation,' should be exploded: and every one who succeeds in the attempt, will be entitled to honour. Many such 'fooleries' well deserve the castigating hand of his Lordship, heavy as it is; and he could not please us better, than by directing his attention to those which less heroic writers are afraid to encounter.

BRITISH FINE ARTS.

Art. XVIII. *An Inquiry into the requisite Cultivation and present State of the Arts of Design in England.* By Prince Hoare, 8vo. pp. 292. Price 7s. Boards. Phillips, London, 1806.

Art. XIX. *An Account of the British Institution, for promoting the Fine Arts in the United Kingdom,* containing a Copy of the Bye-Laws, a List of the Subscribers, together with Extracts from the Minutes of the Proceedings of the Committee, and General Meetings. 8vo. pp. 32. Price 1s. Hatchard, London, 1805.

Art. XX. *The Remonstrancer remonstrated with; or, some Observations,* suggested by the Perusal of a Couplet, and the Note attached to it, in Mr. Shree's Rhymes on Art; or the Remonstrance of a Painter. By W. H. Watts. 8vo. pp. 40. Price 1s. 6d. Miller, London, 1806.

WE unite these articles in one critique, because they relate to the same subject; and because they may assist in illustrating each other.

The first is an elaborate essay in praise of the Arts of Design; in this Mr. Hoare, who is Secretary for Foreign Affairs to the Royal Academy, takes occasion to say the handsomest things in their favour; and what he supposes may influence that class of readers to which his performance is more immediately addressed. He has accomplished his undertaking in a very respectable manner, notwithstanding a few trifling blemishes; and though we are compelled to differ from him in some respects, yet we think his remarks and reasonings are entitled to attention. They display his knowledge as a connoisseur, and his manners as a gentleman.

It is generally agreed, that the state of the Arts in Britain, is not, at the present moment, flourishing; but the causes which have contributed to this depression, continue to be the subject of different opinions, and are viewed in contradictory aspects, by those who interest themselves in their prosperity. Professors, not forbearing to charge the public with insensibility to merit, demand reward and patronage: the public desires to be satisfied that merit, not pretension, is the claimant of its munificence; and, being deeply engaged with events, which even artists must allow are uncommonly important, reluctantly foregoes them, to examine what, to be properly appreciated, requires time, knowledge, and taste.

Artists

* Artists are inclined, by the secluded nature of their studies, not seldom to form estimates of their art, of their own productions, and of the public consequence of both, which circumstances in the world around us do not justify. The worthy Secretary commences his work, by asserting "the importance of the fine arts to the fame of a nation," from thence inferring that they ought to be patronized by a nation desirous of fame. Now let us reduce this argument to a practicable possibility. We possess the most sublime efforts of sculpture and painting, but the statues are fixed in niches, and the pictures adorn the walls of our palaces; by what means, then, while these productions are confined to their stations, can 'the fame of the nation' be extended to remote countries? Strangers must believe the reports of British travellers, who may justly be suspected of partiality to their native land; or they must send visitors to inspect these wonders, at no small risk of disappointment, and at what supposeable benefit to themselves? So much for national fame, which can only be supported by exportation, and exportation implies the "degrading" idea of traffic.

The second chapter of Mr. H.'s work, examines at some length the influence of the arts on the morals of a people. We admit, that 'the pleasure naturally arising from the contemplation of works of art, is felt by the people in common life, as well as by their superiors, and will find its vent in society, in some channel or other:' and none regret more sincerely than ourselves, that 'this natural feeling is liable, either idly to dissipate itself in trifles and insipid vanity, or to suffer perversion and depravation from the allurements of vice, producing the wildest phantoms of indecent and tumultuous riot.' This is the failing and disgrace of the arts, and Mr. H. would have served them essentially, had he thundered out his reproofs in so commanding a manner, that artists should have dreaded incurring this reproach. Whatever is contrary to good manners, deserves reprobation; and never can it be so effectually denounced, as from the chair of the professor. If but a few artists might be deterred from "perversion" and "depravation," by public censure and official discrimination, this were no inconsiderable service to the arts. Whatever discourses Mr. West has delivered, as President of the Royal Academy, (only one we believe, is published,) he has uniformly insisted that personal virtue is extremely beneficial to art, and vice is extremely injurious. Observation and experience confirm the principle.

Mr. H. proceeds to consider "the arts as subservient to religion," and he presumes to censure the late Bishop Lowth, who declined the admission of a series of pictures into St. Paul's Cathedral, 'considering the charm of painting as too seductive for his congregation.' Our author, on the contrary, thinks that works of art do not distract the attention of the pious worshipper; and he quotes instances, which, in his opinion, might promote devotion. But, if we appeal to fact, what devotion is produced by works of art in the churches of Italy, where they most abound? is it genuine, is it permanent? Did this gentleman ever feel his own devotion exceed his curiosity, at the sight of a capital altar-piece? or did he ever hear of true virtue being kindled in the heart, by the most pompous exhibitions of graphic piety? But, even if the devotion of Italy, which is confessedly conversant with objects of sense, *might* be excited, yet that rational mental principle, that feeling which deserves the name of devotion, in the judgment of a British Protestant, is far, very far, from accepting such assistance.

Nor can we, on this occasion, pass unnoticed the ignorance of artists which is too often displayed beyond endurance, in their treatment of religious subjects. In this country, though professedly Protestant, they retain the errors of Rome. If commissioned to treat the History of the Magi, they must needs make them kings, and one of them a negro, forsooth! because this is the opinion of the Romish Church, though not that of the Evangelist. With equal obstinacy are they attached to the ox, the ass, and the broken pillar, in a scene of the Nativity:—on what authority? shall we never dismiss the Popish mysteries? If they treat the Resurrection, the body of Jesus must be springing twenty feet into the air, contrary to the history in the Gospels; if the Conversion of St. Paul, he must wear the military habit of a Roman Centurion; he, who was a Jewish Rabbi! and though the Romans wore military dresses on military occasions only! In short, the fact is, that a church is a place for religious worship, where nothing should be presented either to the ear, or the eye, but truth: whereas art has hitherto mingled, in subjects characterized as religious, at least an equal portion of falsehood. Now which is in duty bound to give way in this instance, Religion, or Art? How many errors of conception, how many misunderstandings of Scripture, have originated in *narrations* addressed to the eye!

Again, if we examine the performances which art has actually erected in our sacred structures, what do they present? In Westminster Abbey, it has introduced more than one Hercules, and more than one Minerva:—heathen Deities, in a Christian temple! What have we in St. Paul's? Already, several Neptunes (the Sea-Divinities of Heathenism,) stretch their huge figures in this edifice, this national edifice, the resort of foreigners, as well as of natives! the glory of our metropolis! As artists we might complain of more than one libel on our national taste: but, as Christians, we shall confine our reprehensions to the *naked* figure of Capt. Burgess, in a most conspicuous situation, exposed at full length. Is this the costume of our Navy? Did Capt. B. in this state tread the quarter-deck, during the engagement in which he fell? Had this been the fact, when his statue was to be placed in a *Christian* Rotunda, that liberty would have been laudable which had deviated from custom in favour of decency: but, in truth, as the figure now stands, it sins at once against naval order, correct taste, national decorum, and Christian morality. While artists *will* thus offend, who can recommend the admission of their compositions into places of worship? The public voice should distinctly inform both sculptors and painters, that not till art can submit to the controul of religion, will religion admit works of art into her mansions.

We pass on to consider the proposal of a NATIONAL GALLERY, adorned by productions of native genius: and here we freely admit articles which our sense of propriety excludes from a church. Whoever enters this repository, cannot be taken unawares, and seduced into diversion, when intending devotion. The visitor is previously informed of the character of the place. We are no fanatics; we can tolerate a little heathenism, *here*; provided that art is confessedly exhausted, and reduced to this resource as indispensable.

Or, if we advert with Mr. H. to "the SHAKESPEARE, and other Galleries, which held out a momentary employment to the artists of the day, while they themselves subsisted on the genius they rewarded;" we shall
censure

censure no exuberance of imagination, in works whose subjects are professedly creatures of fancy. Ghosts, witches, and hobgoblins, with all their apparatus, Caliban, Puck, and Ariel, *extravaganzas* though they be, yet if admitted into poetry, are, by equal authority, admissible in design. When we are pleased, we scruple not to avow it. Of whatever kind be the merit of a picture, if it be analogous to its subject, we are gratified in praising it; and happy should we have been to have praised the merit in the Shakespeare Gallery, had it been a thousand times more than it was. It is buoying up the artists in delusion, to say, that Messrs. Boydells received justice in that undertaking. We are aware of unfavourable circumstances, which operated to the injury of the concern; but these should have been counteracted, by zeal, diligence, and perseverance; by the display of original and disinterested talents, actuated by a vigour superior to opposition, and determined to rouse even insensibility itself to applaud. Did this sentiment animate the artists? Alas! no: and yet, when their performances came to the hammer, and the public fixed their prices, they smothered the convictions which they ought to have felt.

There is another cause of great injury to the arts, which every amateur must sincerely regret: we mean, the cynical censures passed by artists on each other. A sculptor praises 'beauty, which may be examined on all sides;' and slily hints at the 'convenient shadows and demi-tints of painting.' The history-painter descends, with great caution, from the sublime of art, to commend a portrait, the merit of which is resemblance. The portrait-painter in oil, scouts the very idea of merit in water-colours. "As large as life may excel: but who can value miniature-baubles?" While each finds so little deserving of applause in others, the public agrees in opinion with them all, and combines their separate decisions into one.

Precisely in the spirit of these observations, is the pamphlet before us, written by Mr. Watts. He complains, that "it has been for some time a fashion with painters in oil, to entertain, or at least to express, the most sovereign contempt for miniature-painters, p. 1. From the superior world in which they fondly fancy themselves placed, they look down with ineffable disdain on such little groveling souls, p. 2. He proceeds to examine, with what propriety Mr. Shee, in his *Rhymes on Art*, describes miniature as the refuge of blockheads:

"Blockheads, pursued through every nobler shape,
In miniature take refuge—and escape."

Mr. Shee has, indeed, affected to apologize in a note for this severity; but he has little diminished the offence given in his animated verse, by describing this branch of art, in sober prose, as "the refuge of imbecility;" "a receptacle for the poor and disappointed in art;" for "manufacturers of faces. Mr. W. defends *his* department, by observing, that,

"To produce a good miniature, as well as a good portrait, various excellencies should be united. Fidelity of resemblance, dignity of character, elegance of attitude, force of light and shade, beauty of colour, all must combine to constitute a fine picture, whatever may be its dimensions." pp. 14, 15.

"To single out any class for exclusive animadversion, is irreconcilable with the principles that ought to influence every one; it is peculiarly irre-

reconcilable with the principles that ought to influence an artist, who is remonstrating with the public on the paucity of encouragement that the arts suffer, and whose sentiments, from the elegant manner in which they are expressed, must be generally diffused among those who are, or ought to be, the patrons of merit, under whatever shape, or in whatever dress, it may appear." p. 24.

'Any study in which shining talents have been voluntarily employed cannot be a very undignified one; and although it would be too much to say, that different studies, prosecuted by men of equal talents, become completely equal in rank, it may safely be affirmed, that no very violent inferiority is attached to any of them. Among the many causes of dissension in society, the disposition manifested by a few to assert a fictitious superiority over the rest, is not the least prominent. This love of extravagant depreciation, it was that induced even Michael Angelo to exclaim 'Oil colours are fit only for women and children!' The arts and sciences form a free republic." p. 28.

We should not have been displeased if, while vindicating his own branch of art, Mr. W. had manifested his liberality, by a few words, in behalf of another, which, though it must be 'considered in the degrading light of a trade,' yet is placed below its proper rank in the Royal Academy: an institution which should regard merit solely, and should foster it wherever it is found. The Academy *graciously* admits, from the whole body of engravers, six associates; the *lowest* degree in this establishment! Never can these unhappy artists aspire to the dignity of R. A.; never can they enjoy a voice in the deliberative assembly of the body. Incapable, as men, of distinguishing right from wrong, on questions of general conduct; incapable, as artists, of so much skill as appertains to a member of the *Hanging Committee*! And to mark this contempt of engraving more decidedly, the R. A. received Mr. Bartolozzi as a painter! the *last* of painters, instead of the *first* of engravers! It is, however, notorious to all the world, that the *superior* artists have owed their principal employment of late years to their *inferiors*, the engravers. Mr. H. owns, and laments it. Might it not be asked, in turn, why then did not the R. A. by its liberality of conduct, invite a correspondent liberality from the engravers and printsellers, now their patrons? Would the council of the R. A. have been dishonoured by the admission of Mr. Alderman Boydell to a seat in it? Was it impossible, that the noble ideas which he must needs have heard communicated in that assembly, might have elevated his mind, and have influenced his patronage? Would the names of Woollet, Strange, Hall, Vivares, (not Vivaret) have disgraced the list of R. A.'s? sensible of the justice of this imputation on the academy, the worthy secretary hints at it, *in a note*, p. 125.

Mr. H. from a lapse of memory, we presume, for we cannot attribute it to design, describes the institution of the R. A. as "the *first* measure of *high authority*, which *tended to rescue* the arts of design in England from their almost proscribed state, from the ignominy of total public neglect: but we might ask, was not the royal charter, which incorporated the 'Society of Artists of Great Britain,' a measure of *high authority*? and was it not *previous* to the R. A. which is a secession from that body? Did not the act of parliament, called Hogarth's Act, by establishing a copyright in prints, *tend to rescue* the arts of design from ignominy?

We

We have spoken our sentiments freely, because we wish well to the arts, and would favour every rational and practicable expedient for their encouragement. We esteem them (to adopt an expression of Mr. Burke) "as the Corinthian Capital of polished Society:" but, the Corinthian Capital itself, if misplaced, is disgusting; and were it incapable of being regulated, it must be rejected.

We turn therefore with pleasure to the BRITISH INSTITUTION, and are happy to find a list of subscribers, comprizing some of our noblest names, with the King, as Patron, and the Prince of Wales, as Vice-Patron. This is as it should be; and were our influence among the nobility equal to our wishes, the list should soon be considerably enlarged. What gratification can a nobleman expect from art, unless he patronize Artists? Magnificence becomes nobility, and the arts are the source of magnificence. The following are some of the principal regulations of this institution:

"The primary object of the British Institution, under his Majesty's Patronage, is to encourage and reward the talents of the artists of the United Kingdom; so as to improve and extend our manufactures, by that degree of taste and elegance of design, which are to be exclusively derived from the cultivation of the fine arts; and thereby to increase the general prosperity and resources of the Empire. It is conceived, that such an institution is of peculiar importance to the United Kingdom at the present moment; when efforts are making in different parts of Europe to promote the arts of painting, sculpture, and design, by great national establishments; and thereby to wrest from us those advantages, which can only be retained by a pre-eminence in the fine arts.

"With a view to this object it is intended to open a Public Exhibition, for the sale of the productions of British Artists;—to excite the emulation and exertions of the younger artists by Premiums;—and to endeavour to form a Public Gallery of the works of British Artists, with a few select specimens of each of the great schools.

"The exhibition is to be exclusively confined to the productions of artists of, or resident in, the United Kingdom; and the higher branches of painting, sculpture, and modelling, are to be considered as the preferable subjects of premiums, and of purchases for the gallery. All other works, however, of the above-mentioned artists will be admissible, if deemed worthy." pp. 3, 4.

"The government of the institution is vested in the present subscribers and contributors of 50 guineas, or upwards, to the funds of the institution, together with such other persons as shall be elected governors as after-mentioned. Those who have subscribed 50 guineas, or upwards, and less than 100 guineas, being governors for life; and those who have subscribed 100 guineas, or upwards, being hereditary governors." p. 5.

"Subscribers of five guineas a year or upwards, or of 50 guineas or upwards in one sum, shall have personal admission, and the right of introducing two friends each day, to the exhibition and gallery. Subscribers of three guineas a year, or of 30 guineas in one sum, shall have personal admission, and the right of introducing one friend each day, to the exhibition and gallery. Subscribers of one guinea a year, or of 10 guineas in one sum, shall have personal admission to the exhibition and gallery." pp. 10, 11.

This institution has purchased the lease of the Shakespeare Gallery, at the price of 4,500l.

We protest against making a gallery of arts a toy-shop, a gossip-shop, or a print-shop; nevertheless, having visited this exhibition, we could not but remark the absence of architectural designs: yet Architecture is of the first importance, and this gallery would be an extremely convenient place for ascertaining the merits of particular compositions, and the general progress of style and manner. Why should not this gallery include also those more considerable and laborious undertakings of the graver, which justify national attention and recommendation? Why, indeed, might not their actual state be here submitted to their subscribers? Neither could the skill of an engraver be otherwise than stimulated, by the knowledge, that this institution would furnish opportunities of public comparison between the original and the transcript. Many other advantages to general merit, in various departments might attend this institution. To speak of its present state:—the Gallery is very respectably filled: it contains 257 performances, a greater number than the first exhibition enumerated; and from its present laudable beginning, there is no foreseeing how great may be its future importance.

If a fifty years recollection of art and artists, may be supposed to have ripened our judgment; if a knowledge of some of the *interior* events, by which, unhappily, the profession has been divided, may confer the privilege of advising; we do earnestly recommend to youth trained up for these studies a more extensive knowledge, a more liberal education, than is common among them. In ancient times, “no slave might practise as an artist.” Ignorance is little other than slavery, though we freely acknowledge, that the worst of slavery is that in which the passions are the tyrants. Genius may be eccentric, but why must it be immoral? And where shall we seek for proofs, that the arts ennoble the sentiments, and assist the religion of a nation, if not in the conduct of those whose lives have been devoted to these studies?—Artists must, in the first place, be just to themselves: they must dignify art by a proper subordination of her labours to principles whose service is honour. Nothing can so happily accomplish this, as the union of genius with virtue, morality, and decorum—a union which every man of taste and integrity must welcome and applaud.

Art. XXI. PORTUGUESE LITERATURE.

Voyage en Portugal, &c. Travels in Portugal; by the Comte de Hoffmannsegg, edited by M. Linck, and forming a Continuation of his Travels in that Country. 8vo. Vol. I. Paris. Price 4 fr.

THIS Volume demonstrates the advantage of friendship among men of letters. Instead of harshly censuring any errors which might have escaped M. Linck, in his account of Portugal, and which the Comte by means of more accurate information had detected, he has committed his papers to the revision and care of M. L. who thankfully avails himself of them, to rectify some accounts, and to verify others, which he had given to the public. We have, therefore, in this work, the result of observations made, not by a single traveller merely, but by both the Author and the Editor.

The

The Kingdom of Portugal is divided into six provinces.

The Province of *Tra los Montes*, so called, because it is *beyond the Mountains*, from Oporto, is remarkable for its continued masses of rocks. The city of *Braganza* deserves notice, only as having given title to the present reigning family. *Mirandella* is situated in a valley famous for mildness of air, fertility of soil, and beauty of aspect. *Villareal* adds, to similar advantages, a considerable commerce. Trees are extremely rare in most parts of this province.

In the province of *Entre Minho e Douro*, 'between the rivers Minho and Douro,' is the city of *Guimaraens*, one of the most considerable of the kingdom; and where the houses have windows to them; which is quite a rarity in most of the lesser cities in Spain and Portugal. The hot-baths of *Gerez* are in the neighbourhood of this city. They are more frequented for the amusements they combine, than for the salubrity they possess, though their medical virtues are in great repute. The *Minho*, compared with other provinces of Portugal, includes a considerable number of towns: yet a part of its population resides in scattered dwellings, and these produce one of the greatest enjoyments the province affords. The traveller, while passing along the beautiful valleys which occur very frequently between the mountains, is never distant from mankind. The houses are continued almost without interruption; a perpetual shade excludes the sultry beams of the sun, and limpid streams diffuse a most delightful coolness.

The province of *Beira* is small: but its vallies are fertile in grain, fruits, and pulse. On each side of these charming descents, rise mountains; on which, Nature on one side, and Penitence on the other, display their utmost rigours. The rocky chain of the *Estrella*, by its eternal snows, its furious cascades, and its deep precipices, combines the interesting horrors of the Alps and the Andes.

The convent of *Bassano*, situated on the ascent of one of the highest mountains of *Minho*, is inhabited by Carmelites of the order of *Marienos*. The approach to this seclusion is marked by a number of crosses; the external wall is decorated throughout with images of death: skulls and bones, represented by stones, black and white. A thick wood embosoms the Convent, the paths of which serpentine in various directions; and terminate, now at a chapel, now at a crucifix, now at an altar concealed among the bushes. The ground and the trees are covered with a verdant moss: rills, rushing from the rocks, disappear among the clumps of trees: majestic cypresses of the date of two centuries, high rising pines, and oaks of venerable antiquity, clad with ivy, compose this sacred forest. The monks consume many hours of the night, as well as of the day, in prayers and chants. They never taste animal food: they are permitted to speak but once in fifteen days, and then, while taking their evening walk. The Prior alone, being obliged to entertain strangers, is exempt from this regulation: and, as strangers seldom visit this convent, M. L. informs us, that, in their company, he makes himself ample amends for his previous silence.

Estremadura is principally deserving of notice, as containing the city of *Lisbon*, the capital, not of the province only, but of the kingdom.

What information M. L. gives, which lays any claim to novelty, is little calculated to lull the inhabitants of this royal residence. He saw, indeed, no traces of basalt, or of any volcano, within the precincts of the city

city itself: but there is a narrow band of basalt in the neighbourhood, *Lisbon* stands on a foundation of calcareous earth. Our traveller, thinks, therefore, that the cause of the earthquakes, by which this city has been afflicted, is *below* the layers of this kind of stone; and it is remarkable, that the warm baths, which are more numerous in this country than in any other of Europe, issue from beds of granite; which, as is well known, composes the primitive mountains. The fire which heats these sources, must either reside *in* the granite, or *below* it. What dreadful and extensive devastations, then, may it be expected to produce, when those explosions take place, to which it is occasionally liable!

The city of *Elvas*, the strongest fortification in the kingdom, which has often been blockaded, but never has been taken, distinguishes the province of *Alentajo*. The garrison of this city is composed of five regiments.

M. L. has some interesting observations on the Tunny fishery, and on the caprification of fig-trees, in the province of *Algaroas*.

The general configuration of Portugal is mountainous: but excepting the *Estrella*, which our traveller supposes may be seven or eight thousand feet above the level of the sea, the mountains owe their apparent height to the level of the country around them; and the wildness of their aspect may be attributed to their needle-like asperities.

The agriculture of Portugal is not generally bad: but M. L. admits that the skill employed in it is but small. He says, that, except around *Lisbon*, the country grows sufficient corn for its inhabitants: the vallies of *Entre Minho e Douro* are extremely well cultivated: *Tra los Montes* is covered with fields of corn to the very summits of the mountains: maize and pulse are produced in considerable quantities in the province of *Beira*, near *Coimbra*. When the farmer is also proprietor of the land, he is in good circumstances; but the great estates of the nobility, and of the convents, are farmed at such high rates, and the commerce of the interior is so limited, that the tenant cannot pay his rent without difficulty. To this must be added, the burdensome imposts on the very necessities of life; and the dearness of food and clothing, in a country which imports almost all the gold that circulates in Europe. Nor is this the only inconvenience which Portugal suffers from its colonies: they deprive her of that laborious population, which is the real and much-wanted strength of her provinces at home. The population of Portugal not being numerous, the countrymen assist each other in harvesting the corn. Irrigation, where practicable, is continued for three or four years together; by which means, observes M. L. a soil naturally barren, is forced to become productive. He thinks, too, that the bad construction of the plough used by the Portuguese, is a principal reason of the little produce of their land. It rather scratches than delves the soil, and in a surface of sixteen inches, leaves ten or twelve untouched. It is true, they bestow four such ploughings; and also four harrowings, with harrows whose points are of wood only; but, they use no compost or manure, thinking it useless: and they employ the plough on their strong lands only; for light lands are laboured with the hoe.

In the northern provinces, wheat is the chief produce; in the southern maize. This latter crop, by its seductive advantages, in point of produce, has really injured agriculture. Formerly, corn was sown on the hills; and the plains were kept in pasture: then Portugal exported corn,

its villages were populous, and its cattle abundant. Now, the hills are fallow; maize usurps the plains, and the want of fodder and support for cattle has caused a sensible decrease in their number. It has, also, almost banished other grain: the different kinds of millet are become very rare; barley is scarce; oats are disregarded; rye is grown for feeding cattle only. These defects are of late somewhat counteracted by the culture of the potatoe; which root begins to be esteemed.

Mines of Iron are rare in Portugal. A lead mine gave 92lbs. of lead, and above 2oz. of silver. Coal-mines there are, but they cannot be drained of water. The salt-marshes furnish great plenty of salt.

The manufacture of gun-flints is one of the least remarkable, yet of the greatest importance to this kingdom. They are found detached, in stones, in a reddish sand, at *Azenheira*, in Estremadura. Much practice and skill is necessary in *squaring* them. Formerly Government bought the whole of them; and it still has the pre-emption: but it pays only two mille rees per thousand; while strangers readily pay three or four.

An Englishman, named Stephens, has established a glass-house at *Marinha*, in the province of *Beira*. It meets with success, under Royal patronage. The sand used in making the glass, is found in the vicinity. Soda is brought from Alicant: pot-ash from South America: tartar from Oporto. Wood is supplied *gratis* from an extensive forest of pines, which is at no great distance. The glass, however, is not equal to some kinds that are imported.

The roads of this kingdom are in wretched condition. Wheel-carriages are scarcely ever seen upon them: merchandize is carried from place to place on the backs of mules: men travel on mules; and women travel in chairs *carried* by horses. A single navigable canal is all that Portugal can boast. The police, however, on the roads is vigilant. Travellers journey in safety, except on the frontiers.

The national police is administered by two classes of magistrates. The first is the *Juiges de fora*, "justices from other parts;" who are sent into the smaller towns, and are settled, during three years, at a distance from their native places, and connections; in order to preclude influence and partiality. After having exercised their office in various places, and on minor matters, they are promoted to be *Corregidors*; of which, in the principal cities there are two; one for civil, the other for criminal affairs.

The second class of provincial magistrates consists of *Juiges de terra*; which are elected by the inhabitants of the smaller towns, or remote villages, from among themselves; and are confirmed by the government. These decide only in the first instance; and are much less learned than proud.

The *Corregidors* have great power; they judge in the second instance; can reverse the decisions of the *Juiges de fora*, and even imprison their authors. They ought yearly to make a progress throughout their jurisdiction, or *Corregimento*. They are the best-informed men of their class; the most free from local attachments: but in endeavouring to recommend themselves to their superiors in the government, they become excellent engines for purposes of despotism.

The Portuguese are fond of law-suits. There are two tribunals of appeal in Portugal; one for the three northern provinces, the other for the three southern. There are also three for the colonies.

The

The most important public establishment, and that in which M. L. thinks, resides the effective sovereignty of the country, is the *Meza do desembargo do paco*, or "the board of the affairs of the palace." This board nominates to the vacant places of judges in the ancient districts, and in the colonies; also, the assessors of the two supreme tribunals: it adjusts their differences; decides the opposing pretensions of the temporal and spiritual jurisdictions; explains ancient laws; proposes new regulations; and, in short, conducts the most important concerns of the state.

The number of lawyers is very great in Portugal; the inference is, says M. L. that justice is badly administered in this kingdom.

The writers *Escrivaes* of justice are a numerous body, of which strangers will do well to be cautious. They are ignorant of equity; acquainted with the forms of the courts, but not with the spirit of justice; and they consider the stranger, and the ignorant, as their proper prey. They go two together; one puts interrogatories; the other carries a naked sword under his cloke.

M. L. describes the natives of this kingdom, as being in general small of stature, of darker complexions than is common in the northern parts of Europe; and having mostly black eyes. Persons of distinction rather incline to fatness. He denies absolutely any conformity of features to the Negro: and speaks more favourably of the women of this country than many travellers do.

M. L. endeavours to defend the Portuguese from the accusation (with which they are charged especially by the English) of never reconciling quarrels; and of revenging themselves by assassination. This disposition he very calmly terms "a defect in their character." To palliate atrocities is to supersede repentance: and without repentance from what principle can we expect reformation?

We hope, however, that M. L. is in the right, when he vindicates the natives of Portugal from the imputation of indolence, which others say is natural to them. An indolent people, he observes, do not penetrate into distant countries, as the Portuguese do into the interior of Africa, of the East Indies, and of Brazil. Neither will it be thought that indolence is the character of the individual, by any one, who having hired a mule for a day, regards the master who runs by the side of it. Where there is no occupation by which industry may profit, idleness is rather to be pitied than reproached.

M. Linck finishes the portrait of this people by attributing to them, levity, vivacity, loquacity, and politeness.

The information he has supplied in this article may be considered as a supplement to that furnished by *M. Ruders*. Vide E. R. vol. I. pp. 80. 154.

Art. XXII. SWEDISH LITERATURE.

THE following works, among others, have been this year published in Sweden: *Samlingar i Bergs Uetenkapen*, or Collections in the Science of Practical Mineralogy, by *C. T. Svedenstjerna* and *C. J. Lidbeck*, No. 1. The authors of this useful work are both mine-masters in different districts, and are known as men of great abilities. *M. Svedenstjerna*, in his tour through Europe, spent a considerable time at Paris

Paris, where his chemical skill acquired him the acquaintance and intimacy of the most eminent professors of that science. Afterwards (two years ago) he came over to England, and visited our mines, and on his return home, published his tour in this country, with which we hope, in our next number, to make the public acquainted. The number before us contains a Treatise on Practical Mineralogy by way of introduction. It next treats on the art of opening mines; it further states the influence of manganese (*brunsten*, *magnesia mineralis*) on cast-iron, by which its conversion into steel is sooner effected. It ends with a description of the iron works at *Arign*, Ireland.

A Latin translation of the Psalms of David, with critical and philosophical notes, by *N. M. Berlin*, M. A. Assistant and Professor (*Adjunctus*) in moral philosophy at the university of Upsal.

J. P. WESTRING, M. D. the worthy disciple of the great Linnæus, so well known by his numerous essays and discoveries in natural history, successively inserted in the *Transactions of the Society of Arts and Sciences at Stockholm*, has now begun to publish a periodical work of great interest and utility, viz. *Svenska Lafvarnas färghistoria*, or on the manner of applying Swedish mosses (lichens) in dying and other æconomical purposes.* Three numbers of this valuable publication, with coloured engravings, have already appeared, and we shall take an early opportunity of making it better known to our readers.

Biblioteca Historica Svo Gothica by *Mr. Warmholtz*, Part 11th, containing such books and writings as relate to the History of the Kingdom of Sweden during the reigns of *FREDERIC*, and *ADOLPHUS FREDERIC*, the grand-father of the present king.

Samling of Skrifter i aldre Litteraturen, A collection of writings, relating to Ancient Literature. This entertaining work, contains, among others, the following subjects: Select Passages from *Ælian*; Observations on the Greek Language, recommending an easier method of acquiring it; A collection of Swedish Words, derived from the Greek; some Letters between the Emperor Trajan and Pliny the younger, concerning the Persecutions of the Christians, &c. &c.

* See the above Transactions for the years 1793, p. 113, 293. and 1795, p. 35. where Dr. W. gives the first outlines on this subject.

ART. XXIII. SELECT LITERARY INFORMATION.

GREAT BRITAIN.

Dr. William Neilson proposes to publish by subscription, an Introduction to the Irish language. The work contains a Grammar, Familiar Phrases, and Dialogues, and Extracts from the most approved Books in the Irish Character, with Explanations and English Translations. Dr. N. has also nearly ready for the press, an Irish Dictionary, which he intends to publish immediately after the Introduction.

Mr. William Ticken, of the Royal Military College, proposes to publish by subscription, A Treatise on the Statistical,

Political, Astronomical, Historical and Mathematical Principles of Geography. Price, to subscribers, 1l. to non-subscribers, 1l. 11s. 6d.

Mr. Ensor, author of a Treatise on Morals, is about to publish a work in 2 vols. 8vo. entitled, *The Independent Man*, or an Essay on the Formation and Developement of those Principles and Faculties of the Human Mind which constitute Moral and Intellectual Excellence.

Mr. Le Maistre has ready for publication, *Travels in France, Italy and Germany*.

Mr.

Mr. John Finlay, author of *Wallace*, is preparing for publication, a *Selection of Scottish Historical Ballads*, with Illustrations.

Mr. Mounsey, of Balliol College, Oxford, is about to publish the *Proverbs of Ali*, with a Latin Version, and Notes, by Cornelius Van Weener. The work is proceeding at the Clarendon Press.

A Portion of the *Provincial Glossary*, compiled by the late Rev. Jonathan Boucher, the Prospectus of which was issued about three years ago, will be published in a few weeks, revised by Sir Frederic Eden.

A second volume of the *Chronological History of Voyages and Discoveries in the South Sea*, by Capt. Burney, is in great forwardness.

Mr. J. Johnson, late Surgeon of the *Caroline*, is preparing for the press, a full account of a Voyage lately performed in that Ship to Madras, Bengal and China, interspersed with Topographical Sketches and Remarks, adapted to the use of persons making the voyage to India.

Mr. F. Sandys, architect, purposes to publish by subscription, a *Treatise on the Antique Modes of Building*. It is intended to consist of four books, treating of the practice of the ancients in the works of hewn-stone and brick, in the two first; and of carpentry, and the mathematical principles, that apply to the buildings of the ancients, in the two last.

The church of St. Mary Magdalen, at Taunton, has been long celebrated for the magnificence of its tower, a very fine specimen of the florid Gothic which prevailed in the time of Henry VII. Messrs. Lewis and Moore intend to publish by subscription, a *South-West View of that Fabric*; size, 19 inches by 24.

Mr. A. Molleson, of Glasgow, has in the press, a *Volume of Miscellanies*, in prose and verse. It will include his essay, entitled, "*Melody the Soul of Music*," with the criticisms of reviewers, and remarks by the author; and several pieces never before published.

Francis Plowden, Esq. will shortly publish the *Principles and Law of Tithing*, adapted not only to the instruction of students in the law, but of all persons interested in tithes; it will be illustrated by references to the most leading and recent tithe cases.

A translation is in the press, of *Memoirs of Louis XIV.* written by himself, for the Dauphin; to which are added several fragments of *Military Memoirs*, &c.

Mr. Creaser, surgeon, Bath, has nearly ready for publication, some *Reports on the Medical Application of Galvanism*.

The following book, principally designed for the use of young persons, and for the Lord's-day employment of schools, is nearly ready for publication, *An Introduction to the Geography of the New Testament*, comprising a Summary, Chronological, and Geographical View, of the Events recorded respecting the Ministry of our Saviour, with Questions for Examination, and an accented Index, accompanied with Maps; by Lant Carpenter, Exeter.

Mr. Bigland is printing a new and enlarged edition of his *Letters on Modern Europe*, adapted to the present state of the Continent.

Mr. Pinkerton's *Recollections of Paris* will appear very shortly.

The 7th, 8th, and 9th vols. of the 8vo. edition of Mr. Johnes' translation of *Froissart*, are nearly ready for publication.

Mr. Loudon has made considerable progress in his new work on *Forming a Country Residence*.

The second edition of *Bates's Christian Politics* is in the press.

New editions of the *Life of Talleyrand*, and *The Female Revolutionary Plotarch*, may be expected this month.

The Rev. Mr. Sim has in the press, a new edition of *Mickle's Poetical Works*, including several original Pieces, and a new *Life of the Author*.

The following Works are expected to appear shortly.

Thornton Abbey; a *Series of Letters on religious subjects*; with a *recommendatory Preface*, by Mr. Fuller.

A *New History of England*, in a *Series of Letters to a young Lady at School*, by Mrs. Charlotte Smith. This work has been delayed several years in the press, by the ill health of the authoress, and at length, in order to complete the work, it has been finished by a female friend, under Mrs. S.'s superintendance.

An *Inquiry into the Invention of the Life Boat*, including *Remarks on Mr. Greathead's Report of the Evidence and other Proceedings in Parliament respecting it*, with a *Description of the Boat*, the *Principles of its Construction*, &c. with authentic Documents, never before published, which tend to set aside Mr. Greathead's Claim to the Invention, by W. A. Hails, of Newcastle-upon-Tyne.

A work on the *Cause and Treatment of the Gout*, by the late Dr. Hamilton, of Lynn, author of *Observations on Scrophulous*

phulous Affections, Marsh Remittent Fever, &c. It contains a successful mode of treatment, experienced in the author's own person.

A work on Vaccination, entitled *The Vaccine Contest*, for the use of unprofessional readers; by Mr. Blair.

A volume of Miscellaneous Poetical Translations, and a Latin Prize Essay; by the Rev. Francis Howes.

Rev. Mr. Tooke's Translation of Zollikoffer's Sermons on Education.

A second volume of Sermons, by the Rev. Mr. Cooper, of Hamstall Ridware.

Mr. Preston's work, on the Practice of Conveyancing.

An Almanac of Health; by Dr. Beddoes.

A Treatise on Trigonometry; by Mr. Bonnycastle.

A Letter, addressed to the Archbishops and Bishops of the Church of England, on Mr. Joseph Lancaster's Plan for the Education of the Lower Orders of the Community.

FRANCE.

M. A. M. F. J. Palisot de Beauvois, Corresponding Member of the National Institute, has commenced an elaborate work on the Entomology of Africa and America, consisting of Insects collected in the Kingdoms of Oware and Benin; in St. Domingo, and in the United States, from 1786 to 1797. The first number contains six plates, with descriptive letter-press, printed in the first stile of typographic elegance. The author, after noticing the imperfect knowledge presented by the earlier naturalists on this subject, and their total neglect of system, proceeds to enumerate the advantages which science and the arts derive from this study, such as are relative to the silk-worm, bee, cantharides, and others: he notices their astonishing changes, their wonderful organization; the beauty, brilliancy, and variety of those colours, with which many are adorned. He then enters into an historical detail of the different classification adopted by the learned, beginning with Linnaeus, and noticing Geoffrey, Fabricius, Sabreille, and Olivier: he points out the imperfections of each different arrangement, but avers, that the present state of our information does not afford us any promise of a satisfactory system. The present number contains the Coleopteres, Hemipteres, Orthopteres, Neuropteres, and Lepidopteres.

M. C. A. Walkenaer, author of several scientific works, has published the first number of a Natural History of Spiders:

it will be comprised in 300 plates, containing such as have been already described, as well as those which will meet the public eye for the first time in this work.

M. Perrin Dulac has published an Account of a Journey, made by him in 1801, 1803, in Louisiana, and among the Indian Nations on the Missouri, through the United States and neighbouring Districts. It contains an account of the manners, characters, customs, religious and civil, of the inhabitants of the districts visited by M. D. It is embellished by a print of the Mammoth, which is in the Museum at Philadelphia, and a correct chart of the Missouri.

J. H. Becanys-Ferrand, General of Division, has published a detailed Account of the Siege of Valenciennes in 1793. It is curious and interesting, particularly to military men.

Mr. C. L. Gillot, Captain of Engineers in the French service, obtained a prize which had been proposed by the Minister at War, for the best work on Fortification; he has published this Essay under the title of *A Treatise on Subterraneous Fortification, or on Offensive and Defensive Mines*. It includes both theory and practice, and is illustrated by 16 plates. 1 vol. 4to.

M. M. Gamportz and Lebrun, Officers of the Corps of Miners, have published a Practical and Theoretical Treatise on Mines, 1 vol. 4to. 15 plates.

M. Camelly de Stukenfield, Colonel in the French army, has published a volume, entitled, *Military Memoirs of the Last War between France and England*. It commences with a Dissertation on Field Fortification.

Guibert, author of the celebrated Essay on Tactics, which deservedly excited so much attention at the period of its publication, wrote also a Tour in Germany, containing an excellent Memoir on the Military Frontier of the Austrian Dominions, some curious Observations on the Prussian Tactics, and interesting Anecdotes of Joseph II. and Frederic II. This was published after his death, and now another posthumous work of the same author has been presented to the literary world: it is entitled *Travels in different Parts of France and Switzerland, in 1775, 1778, 1784, and 1785*. It is published by his widow, and is well calculated to maintain the reputation of its author. It contains accurate strictures on the men and manners of the times, to which it relates.

Messrs. Treuttell and Wurtz, Booksellers

sellers at Paris, have paid great attention, for some time, to a collection of Memoirs and other Documents, relating to Louis XIV. and his Reign, which had been in the possession of the Mareschal Noailles: the Mareschal placed them in the Bibliotheque du Roi. This MS. they had in their possession, but believing that many other MSS. by Louis XIV. or relating to him, were in existence, they sought after them unremittingly, and have, in a very great degree, succeeded. This work, partly original, partly compiled, will form 3 large vols. 8vo. Its title, Historical Memoirs and

Instructions of Louis XIV. for the Dauphin, his Son, Agenda, Political Notes, Letters to Individuals, and Poetry, by the same Monarch, with a collection of interesting Pieces, and others, but little known, with an Account of his Person and Reign. It will be published without delay.

Madame Lavoisier has collected into two volumes, under the title of Memoirs of Chemistry, all that is left of a work, which her husband was printing, when France and the Sciences had the misfortune to lose him.

Art. XXIV. LIST OF WORKS RECENTLY PUBLISHED.

We hope that no writer will take exception at the omission of his work in the following list, as information respecting it may not have reached us:—the insertion of any work should not be considered as a sanction of it; the list consisting of articles, which we have not examined.

ANTIQUITIES.

Illustration of the Tumuli, or Ancient Barrows; exhibiting the principles which determined the magnitude and position of each, and their systematic connection with other vestiges of equal antiquity; by T. Stackhouse, 5s.

AGRICULTURE.

Farm Buildings, Designs for Cottages, &c.; by W. Barber, 10s. 6d.

The Forest Pruner, or Timber Owners Assistant; by William Pontey, Planter to the late and present Dukes of Bedford, 8vo.

FINE ARTS.

Picturesque Views and Antiquities of Great Britain, No. 1.; engraved by S. Middiman, 10s. 6d. proofs 1l. 1s.

ARCHITECTURE.

A Collection of Architectural Designs for Mansions, Casinos, Villas, Lodges, and Cottages, from original Drawings; by James Raudall, architect, 34 plates, Atlas 4to. 2l. 12s. 6d. large paper, Imperial folio, 3l. 13s. 6d. J. Taylor, Holborn.

Observations on English Architecture, Military, Ecclesiastical, and Civil, compared with similar Buildings on the Continent, including a Critical Itinerary of Oxford and Cambridge; also Historical Notices of stained Glass, Ornamental Gardening, &c. with Chronological Tables, and Dimensions of Cathedral and Conventional Churches; by the Rev. James Dallaway, M. B. F. S. A. royal 8vo. 12s.

BIOGRAPHY.

The Lives of Cardinal Alberoni, and

the Duke of Ripperda, Ministers of Philip V. King of Spain; by G. Moore, Esq. 7s.

Annals of the Life of the Right Hon. W. Pitt, 2s. 6d.

Supplementary Pages to the Life of Cowper; by W. Hayley, Esq. 4to.

EDUCATION.

A Complete Pocket Dictionary of the German and English Languages; by the Rev. W. Render, D. D. 14s.

Humber's Juvenile Miscellany, containing Geography, Astronomy, Chronology, Anatomy, &c. for the Use of Schools, 2s. and 2s. 6d.

LAW.

Digest of the Laws of England, respecting Real Property; by W. Cruise, of Lincoln's-Inn, Esq. vols. 5, 6. 1l. 11s. 6d.

The Laws of Gaming, Wagers, Horse-Racing, and Gaming-Houses; by J. Disney, of the Inner Temple, Esq. 5s.

A Compendium of the Law of Evidence, Part 2.; by T. Peake, Esq. of Lincoln's-Inn, 6s. 6d.

Account of two remarkable Trials for extraordinary Murders, in the Counties of Gloucester and Essex, 1s. 6d.

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